PRESENT-DAY TRIALS AND THEIR SOLUTIONS

BY THE PEN OF THE MUHADDITH OF THE AGE HADHRAT MOULANA YUSUF BINNOURI SAHIB (A.R.)

COMPILED AND ARRANGED BY MUHAMMAD ANWAR BADAKHSHANI

It is reported by Hadhrat Usamah bin Zayd τ that Nabi ε ascended to the rooftop of a high building from amongst the high buildings of Madinah Munawwarah and said: "Do you see that which I am seeing?" The Sahaabah replied, "No!" Thereafter, Nabi ε said, "The reality of the situation is this, I am seeing those Fitnas (trials) which are entering your homes like rain."

In this Hadeeth, Nabi ε forewarns the Ummat-e-Muslimah (The Muslim Ummah) about the trials they are to face and in doing so, he is advising them to adopt the appropriate means whereby they can save themselves from these trials which will continue arising till the Day of Judgement. What are Fitnas? From the Arabic vocabulary point of view, every trial and test is termed a Fitna. Similarly, every such thing which become the source of testing the intellect and resolve of an individual and also has within it the capacity to divert and prevent one from remaining on the straight and middle path is termed a Fitna, whether it be in the form of misguided ideologies, delusive thoughts or even obedience to one's base desires. These are all different forms of Fitnas. Through his lectures and advices, Nabi ε mentioned the unending and excessive stream of such Fitnas that were to come. He ε also clarified the point that all such hearts

accepting and allowing such Fitnas a place within itself, will be clouded by darkness, like a utensil that has overturned and is empty of the Noor (light) of Imaan (faith) and Ma'rifat (the recognition of Allaah I). Those hearts that do not accept such Fitnas, will be like a pure and pristine, a shining white stone which is not affected by these Fitnas.

It is with respect to these Fitnas, their negative effects as well as the methods of safeguarding oneself from them that my respected father, the Muhaddith of the age, Hadhrat Binnouri (R.A) published this collection of different topics approximately seven years ago. These topics were written on different occasions as articles for the monthly publication of the Jamia Uloom ul Islaam, entitled "Bayyinaat" while bearing in mind conditions within the country as well as those applying to the entire Ummah at large. The way it was written is still revitalizing as well as eloquent and fully applies to our present day conditions along with being an invitation to every Muslim to ponder deeply and be motivated to action. After my respected father's demise, my revered Ustaadh, Hadhrat Dr. Moulana Habibullah Mukhtaar Shaheed (A.R) collected all those topics which had been written as the leading articles for "Bayyinaat" and put them together in a two thick volumes entitled "Basaair-o-Ibr' which was then published. Thereafter, my respected Ustaadh, Hadhrat Moulana Muhammad Anwar Badakhshani Sahib gathered all the articles related to Fitnas and collated them in this book entitled, Present Day Trials and their solutions which has been widely accepted both locally and internationally. This collection is being published by Maktabah Bayyinaat. We beseech Almighty Allaah to make it a means of rectifying the Muslim Ummah and to grant us the ability to keep on serving the wonderful garden established by my respected father. Ameen.

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COMPILER'S FOREWORD

"AND KEEP SAVING YOURSELVES FROM THAT MISCHIEF WHICH WILL NOT AFFLICT BUT THOSE WHO ARE ESPECIALLY OPPRESSIVE."

Every wise and intelligent, every individual blessed with wisdom is concerned with salvation from all forms of trials and tribulations we find ourselves afflicted with these days. Along with this, the search for avenues of liberation from such trials is also sought. Yet, no sooner is salvation from one Fitna secured, does a second and third fitna rear its head and confront one. It is as if we are faced with this situation:

The Glorious Quraan has pointed out the fact of the matter that in actual reality, the root of all Fitnas lies within our very homes. As such, Almighty Allaah I states:

Translation: "And know full well that your wealth and your children are Fitnas."

At this juncture, it needs to be pointed out that this does not in the least mean one should have no wealth and children, but instead, it means one should **earn one's wealth through permissible means and thereafter spend it on permissible avenues as well.** If one earns wealth through impermissible means, or one does earn through

permissible methods but spends it on impermissible avenues, this wealth now becomes a Fitna. Similarly, if one does not have wealth, one is unable to bear this patiently and adopt contentment. At times, it is this lack of wealth which delivers an individual to the very brink of Kufr as is mentioned in the following Hadeeth of Nabi ε:

PUT ARABIC

Translation: "At times there is fear of Kufr due to poverty and hardship."

In a similar vein, one should nurture one's children with a sound upbringing so that after one leaves the world, they do not become a source of trials and tribulation. If one does not offer sound nurturing and upbringing to one's children and they become involved in a life of sin and disobedience, instead of becoming a means of Sadaqah-e-Jariyah[1], they will become a source of trial and tribulation for one. One will also be questioned regarding them on the Day of Judgement.

Today, Fitnas are limitless but a few among them worthy of mention are:

1. **Hypocrisy and a lack of trust amongst one another.** Today's Muslim (with the exception of a few) are not sincere towards his Rabb nor does he approach fellow Muslims with sincerity. In fact, each one is preoccupied with ways and means of harming and deceiving the other. **Oppression is given preference over justice, lies are given preference over truth and Haraam is given preference over Halaal.**

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[1] A means of perpetual reward reaching one after death.

2. **The love of wealth, greed and avarice.** Methods of trade and commerce which are sanctioned and approved by Islaamic Sharee principles are cast aside in favour of Haraam methods and reprehensible interest dealings. Day and night, the major concern is how to increase one's wealth at any cost.

3. If **an individual** is punctual on his five daily Namaaz, has some familiarity with Islaamic knowledge or close to Ulema and over and above this, he has spent some time in Tabligh (we do not deny the importance and virtues of these aspects) such a person **begins to consider himself to be a deep thinker and reviver of Islaam.** As a result, he no longer considers himself to be in need of the Ulema and thinks of himself as one of the close angels. Due to this stance, the Ulema of Deen, Deeni institutions of learning along with all other branches of Deen now appear to be useless and away from the objective in his sight. Therefore, this too, is a great Fitna of the age which needs to be nipped in the bud.

These are but a few basic examples which have been briefly mentioned. You will find greater detail in this compilation.

This book is in reality a collection of the brief topics written by my Hadhrat, the Muhaddith of the age, Hadhrat Moulana Muhammad Yusuf Binnouri Sahib (A.R) which he prepared for publication in the periodical entitled "Bayyinaat" which was later gathered under the name of "Basaair-o-Ibr". These are investigative, academic and wisdom bearing discourses. It is a sure and clear sign of Hadhrat Binnouri (A.R)'s deep insight and foresight that the subject matter he wrote about twenty to twenty five years ago is to be seen to the letter today. From this invaluable collection of topis, a satisfactory quantity of material deals with our current cause for concern,

“Fitnas and their solutions” but it was dispersed and not within reach of the ordinary layman. As a result, an effort was made to name and arrange them. The object of doing this is only reclassification.

We beseech Almighty Allaah I to make this work a means of Sadaqah-e-Jaariyah for Hadhrat Binnouri (A.R); a means of guidance for the readers and a provision for the Aakhirat (hereafter) on behalf of the compiler. Ameen.

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TRIALS AND THE UMMAH OF MUHAMMAD ε

The guide and messenger chosen for the Ummah of Muhammad ε by Allaah most blessed and almighty, exalted is His remembrance, has been rendered a mercy to mankind. The manifestation of this mercy has taken shape in many different forms. One such form is, (whether they have come into the shade of his invitation or not) their remaining safe from the general punishment of Almighty Allaah I by virtue of this general mercy. Many a former nation has been visited upon by different types of general and comprehensive punishment whereby the entire nation was demolished and destroyed. Some were transformed into monkeys and pigs. Others were rained down upon with stones. There were those swallowed by the earth while others were wiped away by storms and yet others were drowned in the oceans. Almighty Allaah I has protected the Ummah of Nabi ε from this form of destruction and punishment.

The chosen messenger of Allaah I, Rasulullaah ε, may our parents be sacrificed for him has mentioned in one Hadeeth, I see trials entering your homes at the rate that raindrops fall. It was but shortly after the blessed era of Nabuwaat that the advent of these trials began whereby the true believers and the most sincere were continually tried and tested. Due to the closeness of the era of Nabuwaat, the Imaan was so strong that the range of trials was limited to actions. The conviction within hearts remained safe to a great extent. As time shifted away from this noble era of Nabuwaat, weakness began appearing in faith and conviction as well. So much so, that in this day and age we find the world of Islaam plunged in a deluge of trials and tribulations. Trials and tribulations have assailed

action, knowledge, religion, character, social norms and even the foundation of civilization itself to such an extent that intellect is dumbfounded. The statement of Hadhrat Nabi-e-Kareem ε reads:
PUT ARABIC

Translation: “You too, will follow in the footsteps of the previous nations, the Jews, Christians and idolaters. You will be so excessive in your emulation of them, that if for example, they were to enter into a excrement hole, you too, will most certainly enter into it. In other words, you will emulate them in all useless, vain and superfluous activities.”

Today, when we take stock of the Islaamic world and observe the Muslims culture and social habits, this Hadeeth of Nabi ε is proven to be totally correct. If we are to study the social structures of Muslims, particularly in the Arab countries, it gives rise to great regret. It is with great difficulty that any such features are observed whereby one can conclude them to be Muslims. To be so swept away by the deluge of westernization is truly disquieting and painful. If only this westernization were limited to the outward shape and form, for now, this poison has surpassed the outward shape and form and has eaten away at the very inner core. **We find a carbon copy of westernization in their thoughts, their concerns, their ideologies and perceptions.** Observing this destruction and devastation of Muslim countries cases great pain and sorrow. **Even more disappointing and ironical is the speed with which nationalism has raised its head.** May Allaah I have mercy. Who knows where this beginning will finally end?

The greatest tragedy of all is the fact that even the “Haramain Sharifain” have not been spared from the poisonous effects of westernization. Education of girls has been enforced by law, the

foundations of theatres has been laid. **Television** has encroached; not only the boundaries of Jeddah but has also reached Makkah and Madinah. What is even more tragic is the fact that the introductory programme with which it started off was an American film. Inna Lillahi. A television has been placed directly opposite the Masjid-e-Nabawi. After completing their Esha Namaaz, offering the gift of Salaat and Salaam in the sanctified court and as they come out, whatever soft heartedness and radiance they have acquired is destroyed in an instant by the darkness of television. An even greater calamity is **the performance of a drama** based on the "Major Battle of Uhud" by the students of the "Abdullah bin Zubair τ Madrasah".

It was arranged for the night of the 17th Ramadhaan ul Mubaarak. Many of the noble and honourable inhabitants of Makkah watched this drama. Students played the roles of, Hadhrat Saeed bin Muaaz τ, Hadhrat Miqdaad bin al Aswad τ, Hadhrat Abbas bin Abdul Muttalib τ, Hadhrat Hakeem bin Hazaam τ, Abu Jahl and Waleed bin Mughirah . During the course of this Drama, the person playing the role of Hadhrat Miqdaad τ sends Hadhrat Bilal τ behind the curtain to enquire the opinion of Nabi -e-Kareem ε regarding different matters. It is lamentable that the pictures of those who arranged as well as those who watched this drama were published in the daily papers the next day. All the different newspapers and periodicals were raving about this disgraceful drama.

At this very moment this cutting from the periodical, "Al Nadwah" dated the 18th Ramadhaan ul Mubaarak 1387 is before me. Even more frightening is what is mentioned by some of the people who watched this drama and said that the essence of this drama depicted the initial state of the Sahaabah as people who looted passing caravans in order to survive and sustain themselves.

That which the devils of America and Europe could not accomplish themselves, they got the Muslims to do for them.

Those Ulema of the Haramain as well as the Mashaikh of Najd and Riyaadh upon whose shoulders lie the responsibility of enjoining right and forbidding wrong and whose rulings are held in high esteem throughout the country had this to say in order to justify their silence on the matter, "Due to the demand of adopting political expediency, culture and civilization, we cannot say or do anything."

On observing these trials, especially in the fountainhead of revelation and the centre of Imaan and on seeing these Fitnas in these blessed locations, one becomes convinced that Qiyaamah is close at hand. No hope of rectification is in sight. Allaah I have mercy on us. Greatly troubling is the concern as to what effects the Hujjaaj and those who visit the sanctified Haram will come away with in their hearts? It is crystal clear that the Deen of Allaah I is the Quraan and the Sunnah which is without doubt safe. The pure lives of the Sahaabah are clearly and brilliantly visible on the pages of Islaamic history. Individuals as well as groups who are treading the sound and correct path of Deen are present in the world, but in spite of this, what ill effects will the visitors and Hujjaaj who are lacking in knowledge adopt after seeing these sights on the basis of human weakness, the ploys of Shaytaan and the Nafs? Only Allaah I knows. It is only if Allaah I manifests some subtle solution from the unseen realm that a change can occur.

THE ORPHANED UMMAH AND TRIALS

Even though this Ummah of Rasulullaah ε, this orphaned Ummah has been saved from many of these general ailments and

punishments visited upon previous Ummahs, on the basis of him being a mercy to mankind, yet, in spite of this, in order to test the mettle of the faith of the believers, a continuous stream of trials set in motion by Allaah I keep confronting this Ummah in every age. **So much so, that the term "Fitna" is synonymous with tests.**

Whenever any Fitna adopts an international form, the hearts of all the sincere and pious servants do not remain unaffected by it. In spite of the fact that they remain safe on a practical level, yet on the level of belief and faith, the former level of strength and force does not remain. This is the reason why, the further we move away from the era of Nabuwaat, the greater the increase in these Fitnas because of which weakness in faith also occurs. When there is an increase in rain the entire atmosphere becomes damp and humid as a result of which, wherever air reaches, becomes damp and soggy. One will have observed during the rainy season that clothing wrapped up and stored in boxes also become damp. In the same way, when the Fitnas of evil and disobedience are rampant, even the hearts of the pious become affected by it. It is possibly towards this state of affairs that the following Hadeeth of Nabi ε refers:

PUT ARABIC

Translation: "O Allaah I! When You decide to embroil any group in any Fitna (test), then raise me to Yourself without testing me."

This possibly refers to the previous topic of discussion.

TYPES OF TRIALS

The shape and form of Fitnas has varied in every era, but on a basic level, Fitnas are of two types:

1. Trials relating to actions.
2. Trials relating to knowledge.

TRIALS RELATING TO ACTIONS

Sins which become common among the Ummah are of different types. Adultery, increase in liquor, consuming interest and bribery, shamelessness and nudity, music and dancing. As a result of this, oppression, falsehood and deceit, breaking of promises and evil dealings. All these social evils which arise are due to different and novel causes. In short, the ill effects of such evil character, falls on Namaaz, Fasting, Zakaat and Haj and all other good actions. The more such evil increases and spreads, the more such good deeds become weaker and decrease.

TRIALS RELATING TO KNOWLEDGE

Trials relating to knowledge are those that creep in through arts and sciences. There have been different instances of such trials relating to the arts and sciences which have crept in through the annals of Islaamic history. In every instance, the effects of such trials based on the arts and sciences, have a direct impact on faith and belief. The most dangerous of these Fitnas was the "Batiniyyah" (the Ismaili group) which sprang up during the era of the Qaramatah and spread widely. The greatest and worst result of this Fitna was the rise of heresy and distortion in Deen due to which the doors of distortion in Islaamic realties, basic foundations of Deen, the continuity of Islaam and basic beliefs and actions as well as in the salient features of Islaam opened up. As a result of this, Namaaz,

fasting, Zakaat, Haj and other salient features of Islaam were removed from their religion.

During this final era, many such Fitnas have begun being imported into Islaamic countries from Europe. The orientalists of Europe have made it their life's mission assault all the different avenues of learning and teaching, writing and literary pursuits, publication and circulation, investigation and research. In short, they have dedicated their very lives to prepare all forms of attractive and captivatingly deluding topics. It is an all out lowly and base revengeful offensive of theirs against Islaam. So much so, that those scholars who go to them from Muslim countries **to secure a PHD degree by travelling to the European countries,** are made to prepare such thesis on so called "Islaamic topics whereby those Muslim scholars at the least leave there with doubts regarding Islaamic beliefs. These are such tragic cases for the details of which volumes are required. In his work entitled, "Majmauz Zawaahid" Hafiz Nuruddeen Haithami while quoting "Mu'jam Tibrani" quotes this Hadeeth narrated by Amsah bin Qais Salmi τ who was a Sahaabi:

PUT ARABIC

Translation: "Nabi Kareem ε used to seek refuge from the Fitna of the west. He was asked whether there is a Fitna in the west? He ε replied: "It is very great! It is very great!"

It cannot be said with certainty what He ε meant by the Fitna of the west. It could very well be an indication towards the downfall of Spain where Islaam was totally destroyed to such an extent that not even a single Muslim did not remain in that country. The supremacy of Kufr spread throughout the length and breadth of the entire country. It could also be a reference to the call of the west towards

whereby the Fitna of disbelief and distortion will enter the Muslim countries through the west. It will be such a Fitna which is more dangerous and widespread than other Fitnas. Nonetheless, this is included in the literal meaning of the Hadeeth.

TERMINATION OF THESE TRIALS LINKED TO ACTION AND KNOWLEDGE

In short, during this day and age, these Fitnas related to knowledge and actions are spreading with full force and vigour, with great strength and power through Muslim countries. Our country was comparatively safe from this, but through the effects of western education and the unending efforts of the orientalists, the increasing ease of the communications industry, as well as the ever the abundance of wealth and riches, it will not be surprising that our country will far exceed the others in this matter.

THE TERMINATION OF TRIALS LINKED TO KNOWLEDGE IS NOT POSSIBLE THROUGH THE TABLIGH JAMAAT

For some time now, whenever the situation is analysed and present circumstances are pondered over to determine which individuals and which groups are involved in an effort to stem this onslaught through general rectification and whether this Fardh-e-Kifaayah is being fulfilled or not? Whether all the centres of learning spread from Peshawar to Chatgaam are a sufficient cure for the present illnesses spread throughout the country or not? Whenever a complete evaluation thorough deep pondered is resorted to, the result was this; the illness is not being fully treated. Hadhrat Moulana Ilyaas Sahib’s and his rightly guided son Hadhrat Moulana

Muhammad Yusuf Sahib's group, which later came to be known as the "Tabligh Jamaat" is providing a service far better than all other groups. **Their effort is an all round cure for the Fitnas relating to actions** which have crept in but this efforts is not sufficient to bring about a complete change to the present conditions and to totally rectify the situation, an all encompassing level of work and effort that is required. Nonetheless, if this Jamaat begins to increase their general effort with greater attention and organisation towards the objective before us, then too, the circle of their activities will be limited to rectifying Fitnas relating to actions. **Fitnas relating to knowledge are beyond the orbit of this Jamaat.**

For this reason the desire is to have such a group which is comprehensive enough to address Fitnas relating to both knowledge and action but its system of operation should be based on the working principles of the "Tableeghi Jamaat" whereby it does not have a president, secretary, office or treasury.

THE ESTABLISHMENT OF A JAMAAT FOR THE TERMINATION OF TRIALS LINKED TO BOTH KNOWLEDGE AND ACTION

With this in view, discussions were held with Hadhrat Mufti Shafee Sahib (A.R) on different occasions and we both reached this conclusion that the Deeni centres of education we are running although being a foundational and solid service and apart from this, there is no other avenue of combating the tidal wave of atheism. Yet, during the present age, our responsibility does not end here. **There is a need to increase effort and the scope of our activities.** Not until we devote more time to combating and repelling these Fitnas relating to knowledge and action through **our Madrasahs and Darul Ulooms** with the required levels of attention and

importance, this objective will not be attained nor will we be freed of the responsibility of doing so.

When we cast our gaze on the need for expansion in effort to an all encompassing level on the one hand and our lack of courage and even more serious than this, our lack of effort, courage becomes deflated. The more we thought about it, the greater the realisation of our responsibility and answerability in the Aakhiraat keeps on increasing. So much so, that under all circumstances there is no scope at all for evasion or turning away from this task. Apart from forming an immutable resolve, there is no alternative visible. As a result, while trusting upon Allaah I and not focussing on our lack of resources, we resolved to step forward under the leadership of Mufti Muhammad Shafee Sahib.

The two of us, along with a few other like minded Ulema sharing the same concerns as well as some owners of journals got together in a totally uncustomary manner and drew up an initial draft the details of which can be viewed in the opening lecture delivered by Mufti Muhammad Sahfee Sahib which deals with the aims and objectives, structure and method of working.

THE ESTABLISHMENT OF A MAJLIS-E-DAWAT AND ISLAH FOR ENDING TRIALS

There is no need to point out to men of learning and the scholars of Deen that the Muslim countries, in spite of having a vast majority of its population, totally free in their thinking and being self governing, they are passing through a phase of weak heartedness and faint conditions. If one takes stock of the entire Muslim nation from a Deeni, academic, behavioural, social, economic and political

perspective, such a bleak and bleary sight assails one that pondering over the consequences one's very soul begins to quake.

PUT ARABIC

Translation: "Mischief and dissension has become manifest on land and sea due to the actions of mankind."

In our own country, right before our eyes, **inroads** are being made by **the Christian missionaries** who, by means of various temptations and different excuses are very speedily turning people away from the true Deen.

Secondly, some such elements have arisen among the ranks of the Muslims who are engaged in their changing and transforming the original Islaam in keeping with their own agendas and desires whereby they are at all times occupied **with preparing the "New Edition" of Islaam. All this is being done in the name of Islaamic research and Islaamic culture.** That which could not be achieved by the orientalists till today, is now a continuously ongoing activity in the form of attacking the salient features of Islaam and creating doubt in the universally accepted principles and laws, for which millions of rupees are being spent.

As a consequence of these conditions, a literal flood of shamelessness, nudity, music and dancing, a lack of hijaab, kidnapping, adultery, drinking, gambling, excess and deficiency is the social order, the downfall and destruction of the family unit is sweeping away at the very fibre of the Muslims. Flaws in character traits like, dealing in interest, deception, cheating and dealing in counterfeit are reducing the sense of belief and character to great depths of weakness. The suspension of order and discipline has

become so serious that for an ordinary person to secure justice has become all but impossible.

This flood stems from the cradle of western civilisation and culture and has now forced its way into the very homes of pious Muslims. In fact, it now knocks at the doors of the leading Ulema and the devout and virtuous. This fact has now clearly become visible that if an all out effort is not made by men of truth in order to stem this flooding tide with all the resources at their disposal, in a few years time this destructively raging storm will be beyond the scope of control and containment.

Firstly, the number of Deeni centres of learning is but meagre and even those that exist are in a realm of helplessness. Those that are doing some form of work, their circle of assistance and support is ever on the decrease. This is why the effects of such institutions is becoming progressively dimmer. These institutions are no longer producing individuals of such stature who are able to forcefully oppose this new fanged deviation, atheism and false profession of Islaam and have in the same breathe the courage and audacity to elevate Islaam by fulfilling the demands of inviting towards Allaah I. The reason for this is the fact that even in such centres of Islaamic learning, **the focus on fame and the desire to amass wealth rather than a concern for the Aakhiraat has become dominant. Materialism is also dominating spiritual worth and value.**

Under these circumstances, the sight keeps on rising towards those few concerned and practical individuals who have the sound perception of their answerability to Allaah I, who are not prepared to give any form of support to the prevailing circumstances and who fully oppose these forces. These are those individuals who have their eye on all these Fitnas just mentioned above and who, to the

extent of their ability, are involved in fulfilling heir responsibilities. Most of these individuals are linked to Deeni institutions. Some of them are running Deeni institutions while others are involved in writing and publishing, issuing of Fatwas, spreading their sound thoughts and ideas. **They are all involved in refuting irreligiousness, atheism and modernism.** Without doubt, these individuals are very few in number, but if their meritorious efforts are well organised, the hope arises that the flood of atheism, irreligiousness, as well as **the spread of immodesty and open sin can be opposed.** It is not improbable for the mercy of Allaah I to change direction on observing our weak and frail efforts and to grant power and strength in these weak and infirm efforts.

It will also not be out of place to mention at this juncture that we who are involved in the service of Deen, are caught up in such difficulties and complexities which detract from our efforts bearing fruit. In fact, the tide of irreligiousness is gaining support from these occupations of ours.

The first link in the chain of these obstacles is the fact that very many of those scholars who in the name of **Deen are engaged in debates and discussions on subsidiary branches** are so caught up in these battles that they do not even allow them the luxury of pondering on which front Islaam and the Quraan is calling out to them to use their strengths and abilities and where they are **actually wasting their true potential.**

Secondly, the destructive tide of atheism, irreligiousness, love of modernism, evil actions, and bad character that has the world of Islaam in its embrace and this running around disputing with each other allows us to merely see this raging tide, yet we are more and

more devoid of correctly recognising the destruction and devastation it brings in its wake.

The demand of the present circumstances under the banner of Deeni knowledge and answerability to Allaah I, is for those who have the intense fervour to rectify these internationally widespread Fitnas, to resort to such Deeni endeavours and be organised under the banner of such a collective organisation which instead of operating on the basis of present day **organisations should be formed on the basis of the Islaamic principle of unity. They should be free from customary formalities and restraints.** Instead of being a source of subversion and destruction, of being the cause of schisms and disunity, they should be the cause of alliances and unity.

It is regrettable that I am passing that phase of my life wherein it would be appropriate to even give up my prior occupations and adopt a life of solitude. My strength is waning my memory is progressively dwindling away. Under these circumstances there were chances of starting some new work but at this juncture, my beloved friend the respected Moulana Muhammad Yusuf Binnouri Sahib, may Allaah I grant him Barakah in his knowledge, health and safety, is resolute with courage and he has determinedly and sincerely taken the burden of responsibility for this important work. His knowledge and accomplishments need no introduction. His intense restlessness to rectify present day illnesses has served as an invigorating injection for an old man like myself. As a result, the two of us drew up a programme to gather some concerned gentlemen.

It is evident that this invitation is above all customary organisational formalities and group ties. Therefore, on a temporary basis, those gentlemen whose names came under discussion have been invited.

This list has not been limited to the Ulema nor to men of thought and insight. In fact, in order to begin this task, it has been thought sufficient to have the opinions of a few people. Further than this, Allaah I will increase and accept this effort, this circle will continue to widen and grow by the participation of other gentlemen.

Since it is the objective to keep this organisation simple and totally apart from political and customary organisations, it was felt that no name should be kept for this organisation, but keeping the ease of working in mind, some people suggested, and as a result of their suggestion being given preference, this organisation is named "Majlis-e-Dawat-o-Islaah".

THE OBJECTIVES OF MAJLIS-E-DAWAT-O-ISLAAH

1. Intense effort on lectures and writings to seal the door of atheism and apostasy, irreligiousness and distortion of Deen as well as all forms of evil.

2. To create a level of moderation among the different Muslim groups whereby their differences are tempered and to unite them in opposing all forms of wickedness and evil, distortion and atheism.

3. To sit in mutual consultation amongst each other and to come to united decisions instead of giving individual Fatwas on new issues that arise.

DETAILED EXPLANATION

1. Under the category of atheism and apostasy fall the incursions of Christian missionaries, refutation of Hadeeth as well as refutation of finality of Nabuwwaat.
2. Included in irreligiousness and distortion are the doubts and misgivings given rise to under the labels of "Islaamic culture" and "Islaamic research". Ways and means are being sought out to legalise Sharee prohibitions like interest, liquor, gambling and immodesty along with evils created by western culture like a lack of purdah, drinking, indiscriminate mingling of men and women, nudity and lewdness, gatherings of music and dancing, extravagance. Lack of attention towards Deen and knowledge of Deen. The rise of viruses due to the heedlessness towards belief in the hereafter and concern over the hereafter like, lies, deceit, bribery, treachery and betrayal, forgery, giving up Namaaz, fasting etc.

It is self evident that the objectives are so numerous and widespread that a single group or part of a single country cannot encompass all of this all at once. It is therefore necessary to open the doors of participation for the people on truth in different parts of Pakistan and to give preference to the order of importance in choosing matters to be deal with. Thereafter, to adopt the principle of distributing work and then taking necessary steps for practical implementation. A few members of the organisation should be fixed for this.

NATURE OF OPERATION

1. This organisation will be a purely Tableeghi and Islaahi one. There will be absolutely **no ties with political methods**

whereby individuals vie with each other, are voted for and thereby elected.

2. Based on the lengthy experience of conditions in the country and common parties being formed, the object of this organisation is not to form customary and democratic groups whereby members have to be nominated and the creation of different posts that call for schemes and conspiracies. Instead, wherever there are sincere people in different parts of the country with this type of concern and **who are working freely and independently among circles over whom they have influence will be bound by the promise of working along the lines and methods of this organisation.** The details of this are to follows. In this way they will operate as a confederacy and will be based and run on the foundation of answerability to Allaah I. The members of this organisation will undertake a promise to adhere to what follows:

   A. We will give greater preference to the work mentioned in the three mentioned points solely and sincerely for Allaah I by setting aside considerable time which will be taken from our present activities.

   B. Our first and primary objective will be the eradication of all the combined ills and vices, atheism and irreligiousness and the rectification of those close and dear to us, this includes all levels of society be they leaders and sovereigns of the country.

   C. To make an intense effort to bring to moderation the minor and group differences. The method of achieving this will be **to limit such differences to the academic halls of learning and issuing rulings.**

Neither will such issues be dealt with in general and news publications. Issues which are subject to differences of opinion will be acted upon by people in keeping with their own schools of thought without opposing or negating the views of the opposite party. Even when dealing with prohibitions by the Shariah, wisdom and tact will be adopted. Sight will not be lost of the principle of, "Mujaadilatillati hiya ahsan". **At all times, mocking, insulting and abusing will be totally abstained from.**

3. In order to establish and maintain this organisation, a basic foundational **Majlis-e-Shura will comprise of such Ulema whose academic efforts are well known and upon whose Taqwa and trustworthiness confidence is generally found.** This Jamaat will choose an Amir and themselves established a method of operation. Working groups around the country will be affiliated to this Jamaat and will consult with them on important issues that arise.

4. This Majlis will undertake the necessary supervision of the working groups and endeavour to establish additional working groups as well.

5. This group will endeavour to meet with all responsible individuals from among the working groups in different cities of the country and at intervals of six months at the most. At these meetings, **reports of efforts undertaken will be assessed and programs for future endeavours will be decided through mutual consultation.**

6. Both the eastern and western arms of the country, both East and West Pakistan will participate. For the sake of ease, a similar Majlis-e-Shura will be formed in East Pakistan and the method of both these Majlises working together will be established through joint consultation and participation.

7. This Jamaat will also make the required arrangements to ensure that new issues that arise will be dealt **with by issuing a unified Fatwa rather than many individual Fatwas being issued.** If and when the need arises, those it is deemed necessary should gather and come to a single conclusion after which the approval of the Ulema be acquired and them only should it be published **so that the layperson does not get embroiled in confusion.** Along with this, the Ulema will have the opportunity to view the issue under discussion from all possible perspectives as a result of which they will be assisted in forming a sound and correct opinion. If there is a need for special investigation into a particular field, **the professionals in that particular field can be called up in a gathering of the Ulema and benefit can be derived in this way.** Therefore, the Quraan, Sunnah and Fiqh of Islaam can act as a unified foundation to be kept in the forefront when solving issues that arise as has been the case in every era in the past. Similarly, when it comes to medical or scientific issues, expert doctors and scientists in those fields can be called upon to assist in solving those issues and other experts in other fields can also asked for their assistance.

8. The following individuals are requested to lead this founding committee “Majlis Da`wat -o-Islaah” in West Pakistan:

1. Hadhrat Moulana Mufti Muhammad Shafee.
2. Hadhrat Moulana Muhammad Yusuf Binnouri.
3. Hadhrat Moulana Abdul Haq Sahib Akhora Khatak.
4. Hadhrat Moulana Zafar Ahmed Sahib Thanwi.
5. Hadhrat Moulana Muhammad Ismail Sahib Gojranwala.
6. Hadhrat Moulana Ameen Hassen Sahib Islaahi.
7. Hadhrat Moulana Khan Muhammad Sahib Kandiyan Shareef.

METHOD OF OPERATION

1. To direct attention and focus **on the Fitnas of united evils,** atheism and distortion of Deen rather than to concentrate on individuals and issues related to isolated groups in such areas where some work is being done in order to rectify evils and shortcomings as well as inviting to and adopting the principles and prophetic method of operation.
2. To forge **a connection with the general Ulema** of the country and to get them ready to operate in the method discussed above.
3. To bring **these Fitnas to the attention of the general masses** through the Friday as well as general lectures along with creating a concern for the Aakhiraat and stirring their Deeni consciousness. Particularly, inviting them to perform Namaaz with Jamaat, acquire the necessary knowledge of Deen and impart the same to one's family members. To turn people's attention towards good character, sound dealings and contracts and the fulfilment of rights as well as adopting the simple Islaamic social lifestyle. To make a concerted effort to deliver the Muslims from the over valued and vile western social standards.

4. To **establish ties with Deeni Madrasahs** and institutions and to get them ready for the following:
   A. To **establish basic primary Makaatib** in order to teach the necessities of Deen and Nazraah of the Quraan in each locality and in keeping with their ability.
   B. To establish **general lessons** on the Quraan and Hadeeth in the bigger Masaajid.
   C. To **establish evening classes for the western educated gentlemen** in order to impart Deeni information and bring to their attention the inherent harms in distorting Deen as well as establishing debates and discussions on these topics.
   D. To establish evening classes for those who are ignorant in order to make them aware of basic Deeni requirements and to set up such a syllabus which will serve to impart the basic Deeni education within a limited time frame.
   E. To devote special attention to the **training of lecturers** so that they too can invite towards Allaah I and conduct Tabligh in an effective manner.
5. To make special arrangements to bring to the attention of the educated, the western educational institutions, the leaders of different classes of society, traders, people in publication as well as people in different elements of society, **their obligations and responsibilities by means of lectures,** articles and special gatherings etc. and to manage all this.

THE INCREASE IN TRIALS AND EVIL

The statement of Hadhrat Sayyidina Rasulullaah ε the truthful and the verifier is very apt that there is a continuous decline in goodness

and fortune and evil is the only such thing which is steady in its progress.

The words mentioned in the Musnad of Ahmed as reported by Hadhrat Abu Darda τ reads something to this effect:

Translation: "Everything in this world faces decline with the exception of evil which continues to flourish and prosper."

Zubair bin Adi τ reports in a Hadeeth quoted in Bukhaari wherein he says: "We complained about the oppressive measures adopted by Hajjaaj bin Yusuf Thaqafee to Hadhrat Anas bin Maalik τ in response to which he said, 'Bear patiently, for I have heard from Nabi-e-Kareem ε **The time ahead of you will be far worse than the time before it.**'"

Let us keep the picture of the world before us and observe, from the very centre of the world, (Makkah Mukarramah and Madinah Tayyibah and the sanctified Hijaaz) to the rest of the Arab countries, Asia, Europe and America, whichever tract of land we cast our gaze upon, has become the target of evil and tribulation. A universal rage of calamities and disasters are prevalent and which does not appear to settle down and decrease. Apprehension and anxiety, restlessness and distress, perplexity and confusion stand like an immutable volcanic mountain the fiery spurting of which has reduced the peace, contentment and true happiness in the entire world to nothing but dull grey ash. Fitnas are mounting upon Fitnas; Fitnas relating to Deen and knowledge, national and tribal Fitnas; Fitnas linked to culture and civilization; Fitnas linked to decoration and comfort; Fitnas linked to capitalism, poverty and need and Fitnas linked to character and politics. There is no piece of earth free from the invasion of Fitnas. It appears as if the entire world is bearing the

punishment for being negligent towards the Aakhiraat, hankering after the world and forgetting Allaah Almighty I.

Translation: “One who turns away from My remembrance, he will most certainly be afforded a very straitened life and We will raise him blind on the Day of Judgement.”

Enmity, rifts and hypocrisy have reached their limits. Those Mujaahideen in Quds and Amaan who were focussed on waging battle against Israel have changed direction against their own people. Thousands of youth have become the target of our own people waging war. A formidable force which stood bravely against the enemies of Islaam has been sacrifices in the name of internal strife. Innalillahi! What can be the source of a greater lesson for us than this? When the people of a single country and nation, a single have such hatred and hypocrisy towards each other, what hope of dealing with goodness towards others can be expected from them? It is evident that both America and Russia will take advantage of such a situation. One of these powerful nations will assist and be a source of supply to one group while the other will incite the opposite group and in this manner turn the Middle East into another Vietnam. Muslim children are being mowed down and the strength and power of the Muslims is being wasted.

Under the circumstances, what hope can there be of Syria, Iraq and Egypt uniting in order to stand and face the enemies of Islaam. In fact, a new threat of internal fighting among the Arab nations has now materialised.

We have heard that the massive airfields which are being uplifted from Libya by the Americans, will be shifted to an area between Makkah and Madina. If this information is true, what can be more

heart shattering than this? Who knows what sort of a veil has descended upon the intellect of the present day Muslim rulers and sovereigns due to which the very consciousness of consequences has been wiped out.

THE TARGET OF TRIALS-THE WORLD OF ISLAAM

Alas! The heart rending nature of this tale is far lengthier than dealt with here. What we mean to say at this juncture is the fact that the entire world and particularly the world of Islaam has become the target of Fitnas. These fitnas pertaining to schisms (differences in views) and partitioning is so painful and grievous and nobody has remained safe from them (with very few exceptions if Allaah wills). They have permeated the common folk as well as the elite, the learned and the ignorant, rulers and the ruled. **Unity and alliances and loving each other for the sake of Allaah I has become and remains an outdated affair.**

Hadhrat Hakeemul Ummat, Moulana Ashraf Ali Thanwi (A.R) mentions, "Our Hadhrat Hajee Sahib, Qutbul Aalam Moulana Hajee Imdadullah Muhaajir-e-Makki (R.A.) used to say, **'The basis of unity is humility and the basis of disunity is pride.'**"

How can unity ever be attained when every individual aspires to be Hippocrates and pharaoh?

Forget about the outside world! Let us consider the case in our own country where opposing political parties are bent on breaking heads and hanging each other and see how mind boggling this is. Slinging mud at each other, slandering innocent servants of Allaah I with shameful accusations, proving truth to lies and establishing lies as

truth are all looked upon as great political acumen. Those parties whose opposition to Islaam is evident for all to see, mesmerise people and appear to be the greatest supporters and well wishers of Islaam. **They give unimaginable names to their opposition.** It is self evident that the fermenting compound upon which this world of existence and mischief is based is none other than good and evil. The very foundational nature of the world is a commingling of good and evil. The chains of both have been descending through the ages and will continue doing so till the Day of Qiyaamat. Yet, we find that evil has become so dominant and good so suppressed that the fear of Allaah's I punishment descending has arisen.

THE CAUSE OF WEAKNESS IN THE WORLD OF ISLAAM AND ITS REMEDY

These devilish forces of evil which are rampant over us and who turn the reins of Islaam which they hold in their hands in whichever direction they wish. **The only reason they are strong is because we are weak.** This weakness of ours stems from **our faith having shifted away from the Creator of the universe and having settled on the weak creation.** If our bond with this Powerful being becomes a powerful one, then even today we will be able to rub the pride and arrogance of America and Russia in the dust as was done to proud nations of Rome and Persia. All their strength, their Atomic resources, their scientific progress, all the pomp and show of their civilisation can be reduced to nothing even today. In order to do so, we need to give up our base desires for the sake of Allaah I Almighty, to have the firm resolve to follow the commands of Allaah I with total sincerity and in the face of His pleasure, not to give a shred of concern towards the pleasure or displeasure of anyone else.

It appears in the Hadeeth that Hadhrat Ameer Muaawiyah τ wrote a letter to Ummul Mu'mineen Hadhrat Aaisha τ seeking advice from her with the condition that it not be lengthy. In reply, Hadhrat Aaisha τ wrote in reply:

Translation: "Assalaamualaykum! Amma baad. I have heard Rasulullaah ε saying that the person who displeases people while seeking the pleasure of Allaah I, Almighty Allaah I Himself becomes sufficient for him against the evil of people while the person who displeases Allaah I in the search for people's pleasure, is handed over to people by Allaah I. (Leaving him to the mercy of people)."

In short, if the Imaan of the Muslims becomes strong and firm, if their bond with Allaah I is corrected, if complete and perfect reliance and trust is placed in His Being, if they become independent of the devilish and false powers that be and suffice with their own resources along with being ready to make every possible sacrifice to elevate the Kalima of Islaam, then know that the promise of Allaah I will most certainly be fulfilled. It is stated:

Translation: "And it is Our responsibility to assist the believers."

Translation: "And you alone will remain superior on condition you are true believers."

Translation: "And assistance can be got from Allaah I the Most Powerful the Most Wise alone."

If only the Muslims take these statements of Almighty Allaah I to heart, give up the rotting life of evil and disobedience by adopting the path of repentance and return to Allaah I, as a result of which the

mercy of Allaah I will descend, as a result of which the bounties of peace and contentment, of honour and elevation being granted as had already happened in initial period of Islaam. We beseech Allaah I to rectify our hearts, to protect the world of Islaam and to disgrace and dishonour all those who plot against Islaam.

THE DECLINE OF THE MUSLIMS IS DUE TO OUR DIFFERENCES

Three forms of the Wrath of Allaah I which descend are mentioned at one place in the Quraan:

1. Heavenly punishment, like raining down stones.
2. Earthly punishment, like earthquakes and being swallowed up by the earth.
3. Forming opposing parties, assaulting and murdering each other, war and strife.

It is mentioned:

Translation: “Tell them, He alone is Powerful enough to visit upon you a punishment from above you or from below your feet or by dividing you into groups and make you taste the bitterness of opposition and war. Observe how We mention proofs from different angles, perchance they understand.”

We learn from the Ahaadeeth-e-Tayyibah that there are two forms of general punishment which will not be sent upon this Ummah which were descended upon certain previous nations whereby the entire nation is wiped off the face of the earth. Yes, there is a third form of punishment by which this Ummah will be afflicted. As such, this Ummah and particularly our country is wrapped up in this

punishment which comprises of, tribal hatred, provincial bigotry and prejudice and hating each others language is swallowing the entire nation. **We have become thirsty for each others blood.** One's very breath is stifled by the stench of disorder and turmoil.

THE FITNA OF DIFFERENCES OF OPINION BETWEEN DIFFERENT FACTIONS

In reality, the further we move away from the period of Nabuwwaat, the greater will the decrease in goodness be. The Faqih of the Ummah, Hadhrat Abdullah bin Masood τ discusses the difference between the era of Nabuwwaat and the latter period mentioned during the Khilaafat-e-Raashidah by saying, this is the example of the world:

Translation: "Like that pool of water from which pure and clean water is taken and only muddy water remains."

This elevated Sahaabi passed away during the rule of Hadhrat Uthmaan τ. If he were to witness the terrifying battles of Jamal and Siffeen, what would he have said? What if our present down fallen situation were before him, what would his condition be? **Differences of opinion and taste was present among the former pious leaders, but the constant storm of slandering, malicious accusations, abusive language and swearing, mocking and belittling which assails us today has reached the limits of heart rending.** The shape and form that present day conditions have adopted does not leave anyone's honour and respect intact nor are life and possessions sacred anymore. The paucity of peace and contentment among the entire Ummah has been set alight. Everyone knows and this is n accepted fact through the ages that the opinion of a totally sincere individual can be incorrect. **It is not necessary**

that a person of sincerity is also a person with a sound opinion. Contrary to this, it occurs at times that an insincere person's opinion can be sound.

To compensate for this shortcoming, our Shariah has instituted the concept of "Shura" mutual consultation so that on every step taken, should be taken through consultation with people of wisdom and sound opinion. **It is nonetheless regrettable that ulterior motives and personal motives has snatched this bounty away** from the Ummah as a result of which the stitching binding the Ummah together has become undone. **Every group is stubbornly holding on to its stance and each individual in each group considers himself to be the epitome of intellect due to which the schisms and factions keep on splintering and multiplying.**

Whenever Nabi ε sought refuge from Fitnas, he also made this duaa:

Translation: "O Allaah I! When You intend involving any nation in a Fitna, then raise me up without involving me in that Fitna."

TWO WAYS IN WHICH TO REMAIN SAFE FROM TRIALS

There are two possibilities whereby one can leave this world while remaining safe from Fitnas:

1. The one is if Allaah Almighty I raises one up before the time of the Fitna.
2. The second is, in spite of the presence of Fitna, Allaah Almighty I showers His mercy on someone and raises him without him getting embroiled in the Fitna.

During our era, Fitnas have already begun (in fact, they began long before our time) because of which the first possibility cannot apply to us. Yes, **the second way is possible whereby a person adopts such a way of life whereby he remains safe from Fitnas.**

THE TRIAL OF FREE LICENSE-THE TRIBULATION OF PICTURES AND PHOTOS

May Allaah Almighty I have mercy! Due to the closeness of Qiyaamah, Fitnas are following each other with such speed whereby safeguarding one's Imaan is becoming increasingly difficult. The Taufeeq to perform good deeds is being snatched away. One form of Fitna is such whereby it is a Fitna in itself while another is such a Fitna which gives rise to different forms of Fitnas, as in the case of the Fitna of photography which has begun. Was this any less of a sin in spite of which it has given rise to thousands of other Fitnas. The knowledge of Allaah Almighty ε encompasses everything. He knows full well that by means of a certain Fitna, all the different Fitnas that will follow in its wake. This is the objective of Allaah's I Shariah when it comes to something which can to some degree be the cause of sins and disobedience, it has been forbidden. The intellect of man, due to short sightedness or a lack of knowledge, does not realise its cause and wisdom. At times, a person wonders why a trivial thing has been prohibited with such force, but later, through experience and witnessing, proves the veracity of this fact that the ruling passed by Allaah's I Shariah was nothing but the epitome of wisdom. Given all the possible Fitnas that can be born from the womb of an artist, the Shariah-e-Muhammadi has from its very inception that on the Day of Qiyaamah, the most severe punishment will be meted out to those who draw pictures. It has also been said that they will be told to infuse life into the pictures they had drawn. We have also been informed that the angels of mercy do

not enter into that house in which there are pictures of animate objects or in which there is a dog. We have also been told that drawing pictures is an imitation of Allaah's I attribute of Creating etc.

Islaam is that Deen which has picked each and every thorn of disbelief, ascribing partners with Allaah I, innovation, mis-guidance and the crooked path and cast it away. The children of Aadam (A.S.) have been given a straightforward, a pure and pristine "Siraat-e-Mustaqeem' by treading upon which they will lead a life of peace and serenity, ease and comfort and after death they will inherit closeness to Allaah I, His pleasure as well as Jannatun Naeem.

It is mentioned in the Quraan:

Translation: "We have specially reserved the house of Jannah for those who do not want mischief in the world nor strife. A good end is for those who are abstinent."

Islaam has sealed off all the doors of evil and sin for the purification and rectification of mankind's actions and character. Ascribing partners to Allaah I, which is the greatest oppression in Islaam, came into existence through idols, statues, drawings and photos, as is attested to by history. This is why, Islaam has, by referring to this fountainhead of Kufr and Shirk as being accursed and the worst of traits, sealed off this path. It is mentioned in a Hadeeth in both Bukhaari and Muslim on the authority of Ummul Mu'mineen, Hadhrat Aaisha τ that the mothers of the faithful were gathered together during the final illness of Nabi ε. Due to some function, the discussion about a church began. Since both Hadhrat Umme Salmah (R.A.) and Umme Habibah (R.A.) had the opportunity to learn about this during their migration to Abyssinia, they began describing its

beautiful architecture and the beautiful paintings and decorations they had seen there. Nabi ε was listening to this discussion. He raised his head from his sickbed and said:

Translation: “Whenever a good person from amongst them would pass away, they would construct a place of worship at his grave-side after which they would decorate it with pictures. Such people are the worst among Allaah Almighty’s creation.”

In one Hadeeth Ummul Mu’mineen, Hadhrat Aaisha τ mentions that Allaah’s Nabi ε was on a journey and before his return she hung a cloth curtain on a shelf which had pictures drawn on it. When Nabi ε saw it, the effects of anger were visible on his blessed countenance and he said in a very strong tone of detestation:

Translation: “Aaisha! The people deserving the severest punishment on the Day of Qiyaamat in the sight of Allaah will be those who challenged Allaah Almighty I in His attribute of creating.”

This Hadeeth appears in Sahih Muslim and the Musnad of Ahmed:

Translation: “Verily, those deserving the severest punishment on the Day of Qiyaamah will be the artists.”

Apart from this, there are many other sound Ahaadeeth in the Sahihain and other books of Hadeeth which discuss the impermissibility and accursedness of drawing pictures of animate objects. All the Fuqahah of the Ummah are unanimously agreed upon the fact that the drawing of animate objects is totally impermissible.

Unfortunately, the leadership of the Islaamic world has fallen into the hands of such groups and individuals who subscribe to the views of atheistic cultures and are irreligious nations. These people have no inkling of Deen and honesty (except if Allaah I wills). Concepts like shame and modesty, innocence and purity, a sense of self respect and self honour do not exist in their vocabulary. In their books, fraud and deception, cheating and deluding are termed politics. Ways and means of degrading humanity are regarded as progress. **Desires and evils are termed art. Free mixing between the sexes is termed broad-mindedness and good character. Nudity and the dismantling of purdah are termed civilisation. Backward nations consider it a source of pride to blindly follow in their footsteps.**

This is why Fitnas are spreading like wildfire throughout the world. It appears as if these Fitnas are in preparation for the greater Fitnas that will be brought by Dajjaal. The Islaamic world has particularly become the target of all forms of sins, Fitnas and every imaginable evil. Among all the many Fitnas is also the Fitna of photography. Wherever one looks, one finds a photographer present. Whether it be an invitation, a marriage gathering, a general meeting or even a private gathering, one will find a photographer present with his camera before him. This sin has reached epidemic proportions and saving oneself from it has become very difficult. Even if one intentionally and consciously wants to avoid it, one is not left in peace, for one's photo will be snapped without one's knowledge and printed and presented for the entire world to see in the following days newspapers. Today, thanks to these photographers, cameramen, and news reporters, the overflow of nudity has worked its way into our homes and which has affected the entire social fibre which has in effect begun decomposing. It is a shame that there is no one taking them to task. What is even more regrettable is the fact

that, due to its international level, they have succeeded in removing the very thought of this being impermissible, of it being evil and a sin. This is because it is the special effect of evil, when it becomes common and being taken to task for it becomes lax, the hatred and contempt people feel towards it, gradually declines and leaves their hearts to the extent that hearts then change and continue becoming transformed to such an extent that such an evil then becomes the hallmark and test of nobility.

That which was considered evil, becomes by degrees goodness for the very nature of nations undergoes a change when they become enslaved.

People who are short sighted and those who have been entrapped by error begin to interpret this as a **change towards humanitarianism**. Otherwise, it is self evident that as long as humans remain human and their humanity remains intact, the concept of a change in humanitarianism is incorrect. Yes, a human who resembles an animal does not retain his humanity by his changes into some other species, is another matter altogether.

Not very long a go, a special invitation was received from a scholar of Deen. One or two famous personalities were also invited there apart from whom there were other special visitors present as well. The writer of these words also happened to be present at this gathering. As chance would have it, I was made to sit with those personalities. It could not have been imagined that a photographer would be present with his camera at the home of an Aalim on the occasion of such a special invitation. When the photographer stood before us, the writer of these words strongly objected while another Aalim present also strongly voiced his objection. As a result we were assured that this Fitna would now not occur but after a short

while, he was seen standing at a distance near the door, from where he then took advantage of our inattention towards him and proceeded to fulfil his intention by taking our photo. The next day this photo which included the writer was published in the Jung newspaper under the caption of, “Group Photo”. Inna Lillahi!

THE UNANIMOUS AGREEMENT OF THE UMMAH ON THE IMPERMISSIBILITY OF DRAWING PICTURES

The severe warnings issued in the Hadeeth with regard to drawing pictures, is with reference to all living things. **The entire Ummah is unanimously agreed upon the impermissibility of drawing pictures of animate objects.** Yet, may Allaah I bring destruction upon the western modern culture, for they have set about establishing and agreed upon impermissible action as permissible. The greatest centre in doing this was Cairo in Egypt. As such, about half a century ago, the famous Sheikh of Egypt Muhammad Mutee’ee who was the Sheikh of Azhar wrote a booklet entitled, “The permissibility of pictures and photography” in which he issues the Fatwa stating the permissibility of photos taken by a camera. At the time, the general Ulema opposed his ruling to the extent that one of his rightly guided students Sayyid Allamah Sheikh Mustapha Hammami wrote in his book, “Al Nazatul islahetul asraa Islaamia” in which he strongly refuted the stance of his teacher. He mentions between pages 260 and 268 as well as between pages 310 and 328 a very eloquent refutation. At one place he writes:

“The burden of the entire Ummah’s sin will be borne upon the shoulders of the Sheikh, for he has opened the door of sin and disobedience for the entire Ummah.”

During this period, Hadhrat Moulana Sayyid Sulaiman Nadwi (A.R) penned a lengthy thesis in the monthly magazine entitled "Ma`aarif" in which he sheds light on the booklet by Sheikh Mutee'ee. Also, during the same period, when Imam ul Asr, Moulana Anwar Shah Kashmiri (A.R) was informed about this booklet, one of his students Hadhrat Mufti Muhammad Shafee Sahib (R.A.) also wrote a thesis refuting the Sheikh's stance in the monthly "Al Qasim" (this is the monthly magazine published by Darul Uloom Deoband). This thesis was penned under the guidance of Hadhrat Sheikh Kashmiri. Later, this thesis was published separately under the name of "At Tasweer lil Ahkamut Tasaweer".

This fact should also be clearly kept in mind that Hadhrat Sayyid [Sulaiman Nadwi] Sahib (A.R) during the final years of his life, when he had already reached the age of seventy and had retracted on a few issues among which was also his retraction from the permissibility of photography. A free thinking individual and author like Moulana Abul Kalam Azaad Sahib, who had accepted "Cyrus" as Zul Qarnain and included a photo of his statue in his commentary entitled Tarjuman ul Quraan, later had all those photos removed from all the copies and announced the impermissibility of photography.

In short, not only our pious leaders, but all the jurists of the Ummah are unanimously agreed upon the fact that photos are Haraam. Nonetheless, for the sake of passports and other such necessities, a small portrait photo is the exception. The sin for this, will be borne by those who have enforced these rules and regulations. Thus, it should be clearly understood that apart from such necessary photos, it is my viewpoint that photos are impermissible. If anyone cunningly takes a photo of me without my knowledge, the burden of sin for this will rest upon his shoulders. Hatred for this accursed art

no longer remains in Muslim society and as a result, the unknowing general public consider it to be a minor issue. There are even those who are concocting ways and means of declaring it as permissible. Yet, who is not aware of the fact that by a sin becoming common or an acceptable practice among the common people, the sin does not fall away. Once Allaah I and His beloved Rasul ε have stated a particular thing to be impermissible, thereafter, even if a hundred excuses are made, there can be no question of it ever becoming permissible. These days, concepts like **interest and insurance** which have sprung up like wildfire due to the irreligious western culture that prevails and have also crept into our modern civilisation. So much so, they have become an integral part of people's lives. Yet, which Muslim will have the audacity to now declare this as permissible? Yes, this is possible, that due to it being so commonly widespread, they may be some lightening of punishment in the hereafter, but the knowledge of this lies solely with Allaah I.

We beseech Allaah I to have mercy, for trials are quickly following each other in their wake that the very safety of Imaan is at stake. The Taufeeq (Allaah given ability) to do good is being snatched away. **One is such a Fitna which is limited within itself while another Fitna is such that it gives rise to many other Fitnas.** As an example, is the Fitna of photography which was in itself a sin but which in turn gives rise to untold other Fitnas. Allaah I's knowledge encompasses everything. Included in His knowledge is the fact that such and such a Fitna will swell and increase due to such and such causes. Due to this, it is the viewpoint of the Sahriat-e-Ilaahiya that any such thing which can be the cause of a sin to whatever extent, has been forbidden. Human intellect, due to its limited knowledge and lack of understanding, does not fathom the wisdom and basis or cause for this. At times, man wonders why such a seemingly petty thing has been so strongly forbidden? Yet, later, experience and

incidents prove the correctness of this point of view adopted by the Shariat-e-Ilaahiya as the very epitome of wisdom. All the varied forms of Fitna that will arise from an artist have been mentioned from the inception by the Shariat-e-Muhammadiyah.

Translation: "A severe punishment on the Day of Judgement is for those who draw pictures."

It has also been mentioned that they will be told to infuse life into the drawing they have drawn. Also, that a home in which there is a dog or a picture of an animate object will not be visited by the angels of mercy. This too has been mentioned that drawing pictures is imitating the attribute of Allaah as the Creator etc.

THE REASON FOR THE SEVERITY OF THE SHARIAT-E-MUHAMMADIYAH WITH REGARD TO PICTURE MAKING

The basis of the great severity with regard to drawings is in reality this fact that the religion of Islaam is founded on the belief in Tauheed (Oneness of Allaah I). Bearing this in mind, to then acknowledge any form of partnership with Allaah I, be it with His Being, His attributes or even His actions is not tolerated in the least. This is why **the Shariah has strictly forbidden any such actions from the very inception which can be a cause of ascribing such partnership with Allaah I.** This is why I say, this is no small sin and considering the fact that Allaah I announced through the tongue of His beloved Rasul ε along with revealing these laws, it could not have been conceived that in the future, this would ever have become the basis of such a great Fitna.

PICTURES AND THEIR EVIL RESULTS AND GIVING THEIR GIVING RISE TO TRIALS

Today, it is due to this very artistry and photography that looks and appearances, beauty and good looks are embellished. It is also due to this concept of photography that the women of shameless nations are photographed in their nakedness, and because of which bad character and manners have become a way of life along with breaking all ties with Allaah I. This accursed concept is also the cause of inciting passions and animal instincts. It is because of this accursed concept that the blood of so many innocents is being shed and innumerable lives lost. So many suicides are being committed. The theaters and cinemas are screening films which are destroying lives. Because of this, neither is anyone's chastity safe nor can anyone be safe from false accusations. One persons head is attached to another's body in a picture to show their artistic ability. If a person wants to disgrace another, he doctors a photo by attaching one persons head to another's body in a compromising situation with a woman of ill repute which is then enough to destroy his reputation and life. You will be surprised to hear that this Fitna was the very effective cause of destruction of an Islaamic country and the basis of its leader being exiled. By means of such shamelessly doctored photos, the propaganda machine was set in motion to prove his bad character, his shamelessness and irreligiousness resulting in his total disgrace. It eventually led to him losing his crown and throne. It is regrettable that I do not have all the detail regarding this issue. In short, because of such manipulation of photos, neither is one's Imaan nor one's character or even life, innocence and reputation safe. Photos play such a great role in spreading lewdness and evil that the very foundations of Taqwa purity and leading a chaste have been shaken to their core. **Yet, in today's terminology,**

it is referred to as civilisation and art. What is even worse is that it is referred to as "Islaamic art".

The theatres and cinemas which have delivered social norms to the brink of destruction are all tokens of this picture making and art. It has reached such proportions that even the Masjids, which are purely places of worship, are not even safe from it. From gatherings of Nikah to even sanctified places, this Fitna is ever present. Some countries which claim to implement Islaamic laws and adherence to the Sunnah are so caught up in this Fitna which is greatly on the rise and prospering. May Allaah I grant us safety and protection. Nonetheless, this Fitna has become so globalized that not even the Masaajid are safe nor the Madrasahs, neither Islaamic country nor the righteous Muslim.

A DEENI AND IMAANI SENSE OF HONOUR

It was probably during March of 1970 that the compiler went to Cairo as a representative of Pakistan for the fifth "Majmaul Abhas ul Islaamia" conference. At the end of the conference, the former leader, Jamal Abdun Nasser invited the participants at Government House. The object at this juncture is not to discuss the splendour and grandeur as well as the speciality of the Egyptian government. Each individual went forward when it was his turn to do so and greeted the head of state and even said a few words if they wanted. After shaking hands and greeting the head of state, he, in order to honour each guest, called for the photographer to take each person's photo while posing with him.

These days, the disease of taking photos during conferences and even general gatherings has reached epidemic proportions. This Fitna has become so common that an individual, no matter how

much he tries to save himself from this, is unable to do so. Along with this, the stage has been reached **wherein this sin is no longer considered a sin by people.** This age of Fitnas has reduced sins to good and goodness to evil. The foulness of sin has transfigured the very hearts and minds of people. How many sins there are now which have become so entrenched in society that people no longer recognise and consider them to be sins.

Very well! What I want to say is that when this desire of the head of state was made known, most of the guests, particularly the Arab guests were overjoyed at the prospect of having their photos taken with Jamal Abdun Nasser. One by one, they stood on the left of the head of state and had their photos taken. I am not that pious, abstinent and Allaah fearing as to be able to avoid these sins. Nonetheless, when my turn was coming closer, I went into the other room and sat down. It so happened that the head of state was directly in front of me and kept looking at me. When my turn came, he said to two Azhari Sheikhs, "Go and call that Pakistani Sheikh (Aalim) to come and take a photo with me." All praise is due to Allaah I that my Deeni sense of honour came to the fore. My heart said to me, "remain firm on the viewpoint of your pious predecessors and shun this honour. Today, it is necessary to practice upon this Hadeeth:

Translation: "It is not permissible to obey the creation by disobeying the Creator. Obedience to the leader is among the permissible things."

When those two Elders said to me: "The leader is calling you to have your photo taken with him," I replied: "I do not consider it to be correct, nor is there any value in this as far as my Deen goes."

They both went and mentioned my excuse to the head of state. I was not able to hear their words and determine how they interpreted my point of view. The practice was not to shake hands a second time when departing. Before departing I approached the head of state and the thought occurred to me: "Today I have the opportunity. Only Allaah I knows whether I will have another chance or not? Therefore, I should mention some words of goodness to him." As such, when shaking hands with him, I said:

"Respected president! Almighty Allaah I has placed a very strong heart in your bosom and this is a great bounty which you have been granted. My hope and desire is that this strong heart should be attached to that Strong Being who is the fountainhead of all power and strength and in whose control all strength and power lies."

The president smiled and pondered deeply over my words. He then shook my hands with force and lowered his hands slightly as is done on an occasion of joy. This was my final meeting with the president which ended with this advice.

PICTURE MAKING AND ISLAAM

Who is not aware of the fact that not only is picture making forbidden and an evil in Islaam, but also that it is the recipient of curses and the wrath of Allaah I. Rasulullaah ε's words with respect to a picture maker are as follows:

Translation: "Verily, the most severe punishment on the Day of Judgement will be for the picture makers."

The house in which there are pictures has been accursed by Allaah I. Even the angel hate pictures as much as they hate dogs. Bearing

these warnings in mind, can there be any such film which can be deemed permissible? Is the making and publishing of films not synonymous with the wrath and curses of Allaah I?

FILMS AND PICTURES OF THE AMBIYAA AND MESSENGERS OF ALLAAH

What can be worse than the audacity to capture the pure and pristine era of Nabuwaat and the spirituality of the early era of Islaam on film? What great oppression it is to use the very medium which was accursed by Rasulullaah ε to capture the pristine era and thereby taint it by its foulness? Can this impure audacity be worthy of tolerance by Allaah I and Rasulullaah ε? Is there not even that level of sensitivity left in the Muslims whereby they at least leave aside that noble era from this impurity?

Worse than this is the fact that they do not simply reproduce events as they occurred **but resort to writing fictional scripts based on the** era of Nabuwwaat wherein some actors play the part of Rasulullaah ε, some play the part of the Sahaabah and Sahaabiyaat, while others play the part of the disbelieving Abu Jahl and Abu Lahab. These people then act out the script which is then filmed and brought onto the screen. If any Muslim has even the slightest spark of Imaan and honour, even the slightest level of sensitivity, can they ever tolerate these people whose lifestyle is one of impurity and filth, and a mark of shamelessness, playing the part of Rasulullaah ε and his noble companions for even a single moment? Can there be any greater form of disgracing these noble men of great worth? Then again, do those people who play the part of the disbelieving Abu Jahl and Abu Lahab and in so doing **imitate their disbelieving actions,** who hurl abuse at the noble companions of Rasulullaah ε **even remain Muslims?** Does their acting which reduces disbelief to

a frivolous pastime allow the safety of their Imaan? It is also evident that those parts of the script which are fictitious contain many such words and actions which are not even remotely linked to reality. In such a case, this will tantamount to a severe form of lies and untruth regarding which Rasulullaah ε said:

Translation: “One who wilfully attributes a lie onto me can make his abode Jahannum.”

Whenever the western media happens to draw a picture depicting Rasulullaah ε our newspapers protest against this and there is great lamentation among the Muslims. After producing such films, will the support of the Muslims remain whereby they can raise the banner of protest? Since the Muslims themselves do not feel ashamed to produce films depicting the era of Nabuwaat, with what face will they then have the courage to stop the non Muslims? The result of all this will be that in a short while these enemies of Islaam will not only openly sketch the pictures of these noble souls but will also produce fictitious films depicting their lives. Just as the orientalists have up to now had the audacity to falsely write about his noble life, **in the future they will depict him in a foul manner on their screens.** Those people who are Muslims only in name and who have initiated this innovation will not be able to do anything to the non Muslims. To date, the non Muslims have not resorted to this out of respect for the Muslims. **Muslims should be ashamed at the fact that the action which even the non Muslims have desisted from, has been resorted to by Muslims.** Finally, were the noble lives of Rasulullaah ε and the Sahaabah all that is left for their entertainment and passing their time? Can even a cuckold and one without shame tolerate a false depiction of his parents, his daughters and daughters in law while all this is being viewed by the masses? Why then did they choose Rasulullaah ε and his noble companions

for this oppressive act of theirs? Is respect for them even less than for our mothers and sisters? The hypocrites used to mock and jeer at Rasulullaah ε by mimicking him. When this act of theirs was protested against, they used to say, we are merely enjoying ourselves and joking. In reply to them, the Glorious Quraan states:

Translation: “Do not make excuses. You have, after claiming to bring faith, committed kufr.”

It is clear from this what the result of mocking and jeering, joking about Rasulullaah ε or anything related to Islaam results in. Only such an individual will do so, whose heart is bereft of Deen and Imaan. The gist of this appeal is this:

Firstly: Pictures in Islaam is forbidden and a cause of being accursed.
Secondly: To sully and taint the era of Nabuwwaat with this forbidden and accursed means is an act of true impurity and audacity whereby these noble souls are disgraced.
Thirdly: Many parts of the sketch will be contrary to reality which tantamount to attributing lies to Rasulullaah ε.
Fourthly: It is shameful for actors and actresses to depict the parts of Rasulullaah ε and the noble companions.
Fifthly: To make the pure and pristine lives of Rasulullaah ε and the noble companions a target of tomfoolery, mocking and jest is a part of kufr.
Sixthly: The production of such films will open the doors for non Muslims to follow suit and go as far as producing fictional films based on their whims and fancies while attributing it to the era of Nabuwwaat, the results of which will be destructive.

What can be said if the eyes of the Muslims do not open even after witnessing the ploys of the Christians and Jew, as well as the hypocrites, apart from the fact that their hearts have been transfigured. Also that such a nation is soon to be involved in the severest punishment of Allaah I.

A BRIEF COURSE OF ACTION FOR PROTECTION FROM TRIALS

Many letters are being received from sincere people who are enquiring what they should do in the present atmosphere of Fitna. Therefore, a brief course of action is being outlined here.

FIRSTLY: CONSULTATIONS

Before taking any step, be it with respect to Deen or politics, do not do so until consultation with people of goodness and piety, people of intelligence and wisdom is undertaken. Those with whom consultation is sought, whose opinions and insight are requested, should with total sincerity present their views realising that the matter is between them and Allaah I. They should not be insistent on having their point of view enforced and should not even be insistent on their viewpoint. If the correct Islaamic Shura (consultation) is resorted to, it can be a means of closing the doors to many Fitnas and mis-guidance. **The greatest Fitna is vanity and vanity over one's opinion. Therefore, it is imperative for those who are sincere not to be insistent on their opinions.** In fact, one should consider one's opinion to be faulty, for very possible it is that some hidden agenda of one's Nafs, or the hidden whispering of Shaytaan has crept in.

SECONDLY: PREFERENCE FOR MODERATION

If after every effort is made and there is no unified opinion as a result of which two groups among the people of truth come into existence, **each group should not hold the stance that theirs is the only true and correct opinion and that the other party's opinion is false and baseless.** The most there is room for is that one's opinion is correct with the possibility of error and that the opposite party's opinion is incorrect with the possibility of being correct. At the same time, both parties should desire and make the effort as well that all the people of truth be unified on one viewpoint.

THIRDLY: ABSTAINING FROM RELATING AND COMPLAINING

This is the age of propaganda whereby a mountain is made of a molehill and issues of importance are made to look petty. False rumours and reports are spread with a view to creating enmity between groups. It is necessary for one who wants to remain safe from this Fitna not to form **an opinion about an issue until he has verified reports that have come to his ears.** No steps regarding such issues should be taken until it is investigated and verified. It was reported to Hadhrat Ali τ, "Ibn Muljim is planning to assassinate you and making threats to do so. Therefore, you should have him killed." He replied, "Should I murder my murderer?"

In other words, "Should I become a murderer?" In the same light, to complain and criticise others is also a form of involving the Ummah in Fitna. It was with regard to such Fitnas that Rasulullaah ε guided the Ummah with respect to such Fitnas, as is mentioned in Sunan Abu Dawood as follows:

Translation: “There will be many Fitnas. In them, one who sits will be better than one who stands. One who stands will be better than one who walks and one who walks will be better than one who runs.”

Another narration in Muslim Shareef is as follows:

Translation: “One who sleeps during these Fitnas will be better than one who is awake and one who is awake will be better than one who stands up.”

Each individual should make a concerted effort to ensure that no word or action of his becomes a cause of widening the rift among the Ummah. Also, the people of truth need to remain alert to the efforts of the people of falsehood so that they do not succeed in increasing the differences among them and thereby giving acceptance to their ploys in the guise of soundness. As soon as the people of truth begin to fight among themselves, the arena becomes clear for the people of falsehood to operate in. Therefore, the people of truth should not become toys in the hands of the people of falsehood due to which they get carried away and begin to disgrace their very own people. It is regrettable that one of the severest ailments affecting the Muslims is their holding of evil opinions about their own brethren and in the name of Allaah I begin quarrelling with people of truth and at the same time, conniving with the people of falsehood and being tolerant and befriending them. We beseech Allaah I to favour us with His bounty.

FOURTHLY: RESPECTING AND HONOURING A MUSLIM

A Muslim is worthy of respect and honour due to his faith in Allaah I and His Rasul ε. This right of respect and honour does not fall

away simply because of strained relations between two parties. A narration of Rasulullaah ε is reported in Sunan Abu Dawood:

Translation: "Three things are included in the honouring of Allaah I:

1. To respect a Muslim with a white beard.
2. To honour one who bears the Quraan in his bosom and does not resort to exaggeration nor disinclination.
3. To respect a just ruler."

In short, it is not permissible to dishonour a Muslim on the basis of differing with him on some issue. It is especially evil to disrespect and dishonour the Ulema. There is great fear of Allaah I taking revenge on behalf of a sincere Aalim of Deen who holds a particular view and is insulted and mocked at because of this view. Such a person becomes undeserving of the assistance of Allaah I and from whom guidance to do well is snatched away. Even the safety of his Imaan becomes difficult.

FIFTHLY: MAKING ISTIKHAARAH

In this era when the very binding of the Ummah has become unstitched there appears to be no possibility of binding it in the near future. Since the path of proper investigation and consultation has closed, only the avenue of Istikhaarah remains. It is narrated in the Hadeeth:

Translation: "One who resorts to Istikhaarah will not be one who bears failure and harm and one who resorts to Mashwera (consultation) will not regret and be ashamed."

This is the course of action for the general masses who do not know which way to turn during these Fitnas, whereby they resort to the

Masnoon Istikhaarah before acting. There is hope that after Istikhaarah, the steps he takes will be correct and sound. The meaning of Masnoon Istikhaarah is, when a person is confused and unsure regarding any matter due to which no clear option is visible and his knowledge is unable to guide him, his strength fails him in choosing the better course of action. He should then turn to the court of Allaah I and supplicate from Him with reliance, handing one's matter over to Allaah I, submitting to His will and readily accepting His decision in the matter. Asking Allaah I to guide and steer him in the right direction so that he is granted the ability to tread the better path.

THE REALITY OF ISTIKHAARAH

The letters being received from sincere people are all being replied with the guideline to resort to Masnoon Istikhaarah. It will not be inappropriate at this juncture to include the method and duaa for Istikhaarah. In reality, Istikhaarah is a ray of light from the lamp of Nabuwwaat which has been shown to the Ummah. It is a guide for every individual who is in difficulty among the Ummah till the Day of Qiyaamah. This is a form of nurturing through the Rasul ε the blessings of which will remain till the last day. It is narrated in the Hadeeth that Nabi-e-Kareem ε used to teach Istikhaarah to the Sahaabah like the Surahs of the Noble Quraan is taught to children. Through the experience of the pious saints, many forms of Istikhaarah have come to the fore through which people find the right course of action to follow, but what can be said about that which flowed from the bosom of the guide of the Ummah, the seal of Nabuwaat, the mercy to mankind, the one granted the most knowledge from the first to the last.

THE OBJECT OF ISTIKHAARAH

It should be noted that the objective of the Masnoon Istikhaarah is for the servant to do the work required of him and for him to hand himself over to the all encompassing knowledge and perfect power of Allaah I. It is as if the servant, by resorting to Istikhaarah has freed himself of his responsibility. It is evident that if a person goes to an intelligent, experienced and noble person, for consultation, that person will furnish the correct advice and will also assist the person in keeping with his ability. Therefore, what is Istikhaarah? It is seeking advice form Allaah I through which the servant has placed his request before Allaah I. Who can be more merciful and Compassionate, kind and Endowing than Allaah? His generosity and bounty is without example. His knowledge is complete and His power is peerless. Now, whatever is beneficial for the person, Allaah I will grant him the ability and inclination to do. Thus, there is no need for further pondering or seeing a dream to direct one. Whatever is good for him will happen, whether he knows of the goodness or not, whether he presently finds peace and serenity or not. Only that will happen in which there is goodness for him. This is the meaning of Masnoon Istikhaarah. This is why this course of action has been left as a legacy for the entire Ummah till the Day of Qiyaamah. This is why it is mentioned in the Hadeeth:

Translation: "It is the good fortune of a person that he resorts to Istikhaarah in his affairs and it is his ill fortune that he gives up Istikhaarah."

THE DUA FOR ISTIKHAARAH

Translation: "*Oh Allaah! I ask You the good through Your knowledge and I ask You to grant me ability through Your power, and beg out of Your infinite bounty. Surely, You have power and I have none. You know all and I know not. You are the Great Knower of all things. Oh Allaah! If, in Your knowledge, this matter be good for my Deen, for my livelihood and for the consequences of my affairs, then ordain it for me and make it easy for me and bless me therein. But if, in Your knowledge this matter be bad for my Deen, for my livelihood and for the consequences of my affairs, then turn it away from me and turn me away therefrom and ordain for me the good wherever it be and cause me to be pleased therewith.*"

THE ACTUAL CURE FOR TRIALS IS THE NOBLE QURAAN

The glorious Quraan is the final and immense bounty of Allaah I which was granted to this world. It is this very Glorious Quraan which is the law of Allaah I and the surety of delivering mankind to the loftiest of plains. It is also an excellent means of elevating nations and granting honour and glory to governments. The sole cure for all the varied forms of Fitna that are prevalent today is none other than way of life prescribed by the Quraan. The actual cause of the different Fitnas which are arising in the Muslim states today is their turning away from and shunning the teachings of the Quraan.

Translation: "Do not become like those people who have forgotten Allaah as a result of which Allaah made them forget themselves. These are the disobedient people."

Whether it be Syria or Egypt, be it Indonesia or Africa, the ongoing revolutions and changes, the lack of peace and the continuous state of restlessness is also due to the reason mentioned above. As far as

mischief making and intrigue go, both Russia and America lead the way, yet there is no opposition or bad blood between them. Those with their gaze on the outward, cast their gazes on outward means while those whose gazes rest on realities are able to reach the inner depths. I understand the fact that the last Ruku in Surah Hashr has discussed the story of Jew destruction which is due to their ungratefulness of the bounty of the Noble Quraan and rejection of the enjoined system of the Quraan. The object of discussing the outcome of the Jew is to illustrate what eventually happens to those who do not follow the guidelines of the Quraan. The Surah begins with the purity and glorification of Allaah and ends with the attributes of Allaah I with respect to His Beauty, His awe and majesty as well as His perfection so that the claim as well as the proof are present side by side.

Translation: "This is a blessed book which We have revealed to you so that people may ponder over it and so that people of intellect may derive advice from it."

The words, meaning, letters and the print are all full of blessings as has been discussed in detail in the Hadeeth Shareef. "Tadabbur-e-Aayaat" refers to pondering over the verses which entails an academic level by pondering over the inherent wisdom in the realities of the Quraan. "Tazkirah ulul Albaab" refers to establishing laws to be carried out physically and practically. **As long as the laws of Islaam were implemented and carried out, the flag of Islaam flew high for a thousand years and the Muslims were in total control but eventually the result of a lack of knowledge and evil actions came to the fore.**

It is narrated in Jami Tirmidhi and Musnad Darmi on the authority of Haarith al A'war who mentions a Marfu Hadeeth of Sayyidina

Ali KarramAllaahu wajhu in which all these realities are discussed. This particular sentence of the Hadeeth is deserving of deep pondering:

Translation: "Even if a powerful sovereign gives up these laws of Allaah I, Allaah I will smash them to smithereens."

THE TRIAL OF OPPOSING EACH OTHER

It is known through the narrations in Sahih Bukhaari etc. that when the following verse was revealed:

Translation: "Tell them, He has the power to send upon you a punishment from above (as in the case of raining down stones or storms and rain) or from under your feet (like earthquakes, floods etc.) or divide you into different groups whereby you are made to taste one fighting against the other."

In this verse fears regarding three punishments have been mentioned:

1. Heavenly punishment.
2. Earthly punishment.
3. The punishment of opposing each other.

Janaab-e-Rasulullaah ε has made Duaa for salvation from the first form of punishment which was accepted. He then sought salvation from the second form of punishment which was also accepted. When he sought salvation from the third form of punishment, it was not accepted. **From this we learn that the punishment for this Ummah is differing and opposing one another.**

The forms of these differences have varied. There were times when this took the form of civil war and killing each other. At other times it took the form of disputes and altercations. Yet, at other times it took the form of rifts and schisms. Then again, it took the form of bearing evil thoughts and suspicions, taunting and mocking, cursing and rebuking.

ISLAAMIC HISTORY FILLED WITH TRIALS

Islaamic history bears testimony to the fact that after the martyrdom of the oppressed Khalifa, Sayyidina Uthmaan bin Affaan τ, the doors of Fitna opened up for the Ummah. The battle of Jamal, the Battle of Siffeen, the incident of Harrah, the incident of Deir ul Jumaajam, the incident of Karbala, the martyrdom of Sayyidina Hussein τ etc. these are some of the links in this painful chain. Nonetheless, the era of Fitnas began from the initial era. It comes to light through the Hadeeth that the era of Fitnas will continue throughout. The difference is in the initial period, due to closeness to the era of Nabuwaat, the people's Imaan was strong. This is why, in spite of intense differences and altercations and even killings, these Fitnas of the initial era were unable to shake the Imaan of the Ummah. In fact, the Imaan of all the Muslims remained intact and firmly on its place.

THE MOST DANGEROUS TRIAL

The worst and most dangerous Fitna is one which by which there is a danger of Imaan declining and waning. Even though, it outwardly seems to be a minor issue in shape and form. The Hadeeth informs us that the most dangerous Fitna is that of Dajjaal the accursed who will claim godhood and will destroy the Imaan of people through his trickery and ploys. Even though, this Fitna will take place very close

to Qiyaamah and will be a major sign of Qiyaamah. Every Nabi had warned his followers about this Fitna and its harmful effects and consequences to Imaan. Since this Fitna is to take place the era of the Ummat-e-Muhammadiyyah and since this Ummah is connected to this Ummah directly, this is why Rasulullaah ε has very clearly and in great detail warned against it. He also mentioned the clear cut signs of his coming so that each individual can recognise the Ftinas of Dajjaal and so that the Ummah can be saved from being misguided. **(In short, the Fitna which causes a decline in Imaan is the worst of all. We beseech Allaah I to keep us in His protection.)**. His coming will be at the very final stages. Yet, apart from this, the Fitnas which kept on occurring during every era were the Fitnas with respect to actions, character, innovations, heresy and disbelief, disunity (differences of opinion) and opposition.

TRIALS DURING THIS ERA

This era we are passing through is the target of Fitnas. From every direction there is an invasion of different types of Fitnas. The greatest among encounter the Ummah has had is that of Fitnas linked to actions and character. The general masses fall prey to the Fitnas of evil actions and bad character. Carelessness towards Salaah, heedlessness towards fasting, laziness in fulfilling the obligatory acts of discharging Zakaat and performing Haj etc. whether it be acts of worship of character, be it dealings and contracts or social interaction, in every branch there is a run of bad actions. Many are the Fitnas which result from these bad actions.

Consuming of liquor in the country, nudity, shamelessness, evils and lewdness, the free mixing of men and women, mixed education, theatres and cinemas, radio and television, adultery and earning ill gotten gains, bad character and habits, robbery, theft and hijacking

and bribery and breach of trust, lies and false accusations, backbiting and carrying tales, many new forms of consuming haraam, greed for world substantiates adulteration of products.

How far do we go in enumerating? There untold evils which have excessively arisen during this era which could not even have been imagined in the past. Intellect has become astounded and human consciousness has become dumbfounded. O Allaah! What has become of our world? If the people of the initial era of Islaam were to be alive now and were to witness the actions and character of the claimants to Islaam of the present age, Allaah I alone knows what they will think? What opinion will they form regarding us?

EVEN THE ELITE GROUP IS NOT FREE FROM TRIALS

Nonetheless, these Fitnas are the ones in which the general public is involved. Let us now cast a cursory glance on the elite among the Ummah. It is a fact that the Ulema are heart and soul of this Ummah while the rest of the Ummah are like the body of a person. The position of the Ulema in the Ummah is like that of the vital organs in the human body. If the vital organs are functioning well, the body is not easily assailed by illnesses. It also has the full strength and power to combat forces that attack it from the outside. Shortcoming and faults in the different bodily limbs indicate towards the malfunctioning of the vital organs. Problems experienced on the outer parts of the body are generally due to problems in the inner faculties. Similarly, the problems and shortcomings of the general Ummah come to the fore when there are shortcomings and faults in the Ulema of the Ummah. **When the Ulema of the Ummah give up fulfilling their responsibilities, the doors for mischief and error open up for the rest of the Ummah.**

THE TRIALS OF THE SCHOLARS AND PIOUS

The greatest blow and source of pain are the Fitnas which are evident among the group of the pious people these days. It is extremely dangerous. This is not the occasion for details but some of these issues will be mentioned in the form of a list:

1. THE TRIAL OF LOOKING FOR EXPEDIENCY

This Fitna is in full force today. When someone endeavours to serve the Deen or knowledge in some way or the other, worldly expediency is kept in mind. The basis of the Fitna is hypocrisy. This is why there are no blessings in these endeavours to serve knowledge and he Deen.

2. THE TRIAL OF SEEKING POPULARITY

When advice is being given or issues are being discussed, it is borne in mind that nobody is upset and that everyone remains happy. **The basis of this Fitna is love for fame.**

3. INSISTENCE AND IMMUTABILITY ON ONE'S OWN OPINION

This is **when one's opinion is considered to be totally correct** with certainty while considering the opinions of others as unworthy of attention and merit. To adopt the stance that one's point of view is a hundred percent correct and that the opposite person's viewpoint is a hundred percent incorrect and wrong constitutes the **Fitna of vanity in one's opinion.** These days, the political parties have fallen prey to this disease. No group is prepared to listen to the views of

other groups. Nor do they even consider the possibility of the opposite party's opinion being correct, or that perchance, they also want what we want. Only their interpretation and method of presenting it varies from our own or that there is a difference in the establishment of priorities.

4. THE TRIAL OF BEARING EVIL THOUGHTS ABOUT OTHERS

Every individual or party is of the opinion **that they and their members are all sincere** and that **their intentions are sound and correct,** while everyone else and all other groups who do not support and agree with our group, **are all self motivated and their intentions are not sound and correct.** In fact, their intentions are based on selfish motives. The basis of this **is also vanity and pride.**

5. THE TRIAL OF MISUNDERSTANDING

When an individual hears the **opinion of another party, he immediately considers him to be opposition.** Not only does he express hatred but considers opposing him in an unbecoming manner to be his enjoined responsibility. There are many different possibilities and explanations in the opinion of the other person. Yet one adopts an approach towards him which is underlined by demeaning and disgracing him. Has the compulsory nature of the following verse and Hadeeth been declared unnecessary to be acted upon?

Translation: "Verily, some opinions are sins."

Similarly, it is mentioned in the blessed Hadeeth:

Translation: "Save your selves from evil opinions, for evil opinions are the worst lies and great lies are borne from this."

6. THE TRIAL OF SLANDERING

To disgrace and humiliate the opposition without proof, to attribute despicable actions towards them, to accept and be convinced about what was heard in some gathering or conference without investigating its truthfulness and to enjoy this and make it the life of the gathering. Even if one does not slander others but accepts as true merely on the basis of hearsay about them without determining its veracity, is this not contrary to the verse of the Quraan?

Translation: "If some sinner approaches you with some information, verify it."

7. THE TRIAL OF SEEKING REVENGE

If a person bears enmity, hatred or evil opinions about another, he remains silent due to helplessness but as soon as he is in a position of power and leadership, there remains no question of silence any longer. His initial silence was not on the basis of forgiveness and overlooking but was based rather on his helplessness to do anything and his lack of power and strength. **As soon as he has the power and strength, he begins taking revenge.** Mercy and forgiveness, overlooking and pardoning all come to an end.

8. THE TRIAL OF SEEKING FAME

If an individual does some work serving Deen, in the field of knowledge or politics, **the desire is to gain as much praise as possible so that he can hear as many slogans of applaud and acclaim.** In reality, this desire stems from a lack of sincerity or even a total absence of it, a yearning for show and self elevation. This disease has now arisen in those who are making sound effort and in reality, **this is hidden polytheism.** Any action only increases in value in the court of Allaah through sincerity and this is the basis of acceptance for all actions. **Newspaper articles, conferences and gatherings are all links in this particular chain.**

9. THE TRIAL OF DELIVERING LECTURES AND BEING AN ORATOR

This Fitna is becoming more and more common with people wanting to be seen and know in all circles in spite of the fact that as far as action goes, there is nothing but zero. The passion for Qawwali is addictive while there is no great link to character and action.

Translation: "O people of Imaan! Why do you say what you do not do? It is indeed a disgusting act with Allaah I that you say what you do not do."

Lecturers deliver talks in such a manner as if the woes of the world are carried in their hearts but when the connection to action is considered, they stand at zero.

10. THE TRIAL OF PROPAGANDA

Those groups that have come into existence, particularly political factions, **the malady of propaganda and spreading rumours has**

reached such epidemic proportions and in which there is neither Deen, character nor intellect, nor even justice. It is nothing but an imitation of the irreligious stance of Europe. The newspapers, pamphlets, radio and television all bear testimony to this.

11. THE TRIAL OF FORMING ORGANISATIONS

If a few individuals agree on a certain point or there is a slight difference of opinion, a call for a new group will be made. Long and widespread objectives are show an for the sake of propaganda newspapers are readily published. Articles are published which claim that Islaam and the country can only remain if our group is followed step by step.

Very appealing and attractive words and language is used to make proposals and pass resolutions. Splintering the Ummah, causing disunity and giving rise to faction forming have assailed the Ummah through this avenue.

12. THE TRIAL OF PREJUDICE AND IGNORANCE

To support and back every point regarding one's party, no matter how wrong it may be, and to oppose every point of the opposition is considered the greatest responsibility. The claimants to Islaam publish newspapers and magazines, pictures and cartoons, posters for cinemas, posters advertising interest, gambling and lewd subject matter. Since they are supporters of their party and on the basis of false bigotry, they look upon all this with an acceptable eye. In short, as long as it is one of their supporters, he remains a strong Muslim in spite of all the evil actions he may be committing. When it comes to one's opposition, his acts of worship, his namaaz and fasting are mocked at.

13. THE TRIAL OF LOVE OF WEALTH

It appears in the Hadeeth:

"The root of all evil is the love of wealth."

In reality, al the combined Fitnas are due to either a love for wealth or a love for fame. Many an individual present the verse "Rabbana aatina" as a proof for their efforts and love for the world. Whereas, it is clear that there is a difference between a connection with the world and acquiring necessities which cannot be denied. **Natural love for wealth and comfort cannot be denied.** The objective is not to be overtaken with the dominance of love for wealth and love for fame to such an extent that all the requirements and demands of the Shariah-e-Muhammadiyah and the Deen-e-Islaam come to an end or are overpowered. **There is a need for moderation and maintaining a balance.** How can one complain about the general masses. These days, this Fitna has surpassed the general masses and assaulted the hearts of the elite as well, with the exception of a few. In order to deal with these Fitnas in detail, a lengthy treatise is required. May Allaah I grant Taufeeq. We conclude this list with a Duaa of Rasulullaah ε:

PUT ARABIC

THE DUTY OF THE LEARNED AND THE PIOUS

The **first responsibility** of this group is to firstly set themselves aright, to **acquire Taqwa,** to adorn themselves with **good character** and **good actions.** Another responsibility is to fulfil the office of **enjoining what is right and forbidding what is wrong** in order to

guide the Ummah to the straight path along with remaining restless in the face of any shortcomings (be they in relation to beliefs, actions or character) and to adopt the correct means and methods to rectify them. If shortcomings come into them, it will necessarily lead to shortcoming creeping into the general masses of the Muslims. Similarly, if they give up their position of leadership, if they wash their hands from inviting others, spreading the Deen as well as the service of rectify people spiritually due to which they shelve the concern for the rectification of the Ummah, the entire Ummah will be enveloped by evil and wicked actions.

Nonetheless, **the greatest Fitna for the Ummah is when those who are in a position to rectify the Ummah, begin to neglect their responsibility.** When this ailment gradually increases to such an extent **that the Ulema of the Ummah become heedless of their own rectification** due to which they become embroiled in different ailments and Fitnas, such a time will dawn upon the Ummah when they will be involved in ailments to a dangerous degree. At such a time there is no hope even that the efforts of Tableegh and Islaah can be fruitful. This condition has been illustrated by the words of Nabi-e-Kareem ε:

Translation: “When you observe obedience to carnal desires, when the greed of the self has become worthy of obedience, when every endeavour is based on expediency, when every individual is proud of his opinion and considers every opinion in opposition to his as worthless.”

When matters reach this stage, remain concerned with yourself and stop concerning yourself with the rectification of the world. Or that the responsibility of Tableegh falls away. It is another matter that works is conducted with resolution and enterprise and in spite of

such conditions still fulfil this service. Nonetheless, as long as conditions are not so hopeless, the feet should not retract from the road of inviting others and rectifying them.

ABSTAINING FROM PARTY FORMING AND SEPARATION

Just as there is restlessness, disunity and faction forming among the general masses, so too, is there disunity and faction forming among the respected Ulema and religious institutions. This is not limited to different schools of thought but even among those pious ones who subscribe to the same school of thought. Where one finds the Jamiatul Ulema Islaam, one also finds Jamiatul Ulema Pakistan and Majlis-e-Ahraar-e-Islaam. Where one finds the Jamiat Ahl-e-Hadeeth, one also finds the organisation of Sunnah, on the other hand one finds the Idarah Khatm-e-Nabuwaat... for the sake of Deen these differences and disunity are serious occurrences. If only these different organisations or at least those organisations which subscribe to the same school of thought could gather at one centre and then assist, **consult with each other and establish a unified system of principles under which they work. Whichever group is more adept at a particular responsibility should be given that task to complete. There should be mutual aid and assistance, unity and harmony and a kindred spirit all working under one unified system.**

THE TRIAL OF LOVE OF THE WORLD

The greatest Fitna of the present day and age is love of the world. **By the world, my meaning is general, be it wealth and riches, fame and position, delectable dishes, peace and comfort, home and residence.** In short, whatever occupation, earning and social

interaction it is there exists a natural and automatic inclination towards them. Efforts are made for all this. These things have been referred to as “Mata-e-Dunya” by the Quraan. When there is a dominance of the love for wealth, the general means to acquire them will be resorted to whether they be permissible or impermissible. When this condition progresses further, nothing will serve as an obstacle to their acquisition, be it shamelessness, cruelty or injustice. All these will take place to such an extent that one’s nature will gradually undergo a change and realities will become reversed whereby a person will begin to consider that which is correct to be incorrect and that which is incorrect to be correct. Truth will be considered as falsehood and falsehood as truth due to which the statement of Allaah I is verified.

In other words, the eyes of the head do not become blind but the eyes of the heart do. This is why the statement of the Hadeeth-e-Nabawi reads as follows:

“The love of the world is the root to all sins.”

In short, the love of the world has become so internationally widespread that practically every individual is affected by it to some degree or the other, save but a few. Thereafter, the accursed Shaytaan fans these desires and he makes them appear and entrenches their importance and makes them look logically sound.

THE CAUSES OF LOVE FOR THE WORLD

“AND Shaytaan beautifies their actions for them.”

When the Nafs and Shaytaan gain complete dominance, man becomes an animal to a great extent. At this stage, he is greatly

attracted towards consuming wine, adultery, shamelessness, nudity and all other evil actions. Innalillahi! We beseech Allaah I to have mercy when this becomes the situation. If a person ends up in a atheistic environment through his being ill fated where the order of the day are all the ills mentioned which leads to a scene wherein the soul is worn away and chaffed. The heart and mind are overcome by the sorcery of Shaytaan and the Nafs. At every instant, hankering over the world is foremost in the mind leading to a stage of hopelessness. Alternately, one settles in such a country wherein the objective of the government is to engender heedlessness towards Allaah I due to which all the creation is encouraged towards every form of shamelessness. The theatres, cinemas, televisions and immodesty are the order of the day. If there is education, it is with the intermingling of the sexes, if there are gatherings, they too are mixed. Can anyone have the expectation of goodness from such a dreadful situation?

This is the case with Fitnas related to actions. If apart from and in addition to this the Fitnas related to knowledge are included. If history is taught, it is with reference to Hegel, Marx and Lenin. There is no concern for the remembrance of Allaah I and acts of worship, nor even any thought of Taqwa. "Above and below there is nothing but darkness upon darkness." What expectation of goodness can there be? These days, this is the condition of most of the Islaamic countries. Not only is there an abundance of wealth, but a veritable flood. All the necessary factors that go along with an abundance of wealth **like the love of pleasure and enjoyment, extravagance and wastefulness, pomp and show, haughtiness and pride to such an extent that we seek Allaah's I protection!** It is regrettable that in poverty and hardship one's Imaan remained safe and humane character and attributes remained intact but the

tumultuous condition brought extreme change. Who knows where and how this flood will stop?

THE CAUSES OF PUNISHMENT

Why has the beautiful city or Beirut and the surrounding areas of Lebanon begun to resemble hell on earth? It is an occasion to take lesson. Which of the many factors of evil like, leading a life of luxury, immorality, shamelessness and nudity are not to be found there? In the final analysis, it is a case of taking the name of Islaam while the actions are those of disbelief. This hypocrisy is not tolerated by Allaah I. It is accepted that there are certainly outward causes for this punishment but there is no opposition between the hidden working of Allaah I and the outward causes. Immaterial what the outwards causes appear to be, there are certainly hidden causes which differ from the former. We have repeatedly discussed these lessons inducing the bitter realities in the "Basaair-o-Ibr" section of the Bayyinaat. Yet, it is a case of calling upon deaf ears or like calling upon those who are in the deep slumber of death. Who will listen? Who will listen to sanity in an insane world? Who knows why this insanity is so rampant in the world? Why do people not come to their senses? Why do people not have the realisation to pursue the blessings of a pure and chaste life?

THE RESULTS OF LOVE FOR THE WORLD

The very first result of leading a godless life in this world is restlessness of the heart. This is why peace and harmony are all but extinct in this world. **One of the most important bounties in this world is peace of mind and contentment of heart.** If one enjoys this, one has everything. Otherwise, all the gaiety and splendour of the world is meaningless. If we ponder deeply we will come to the

definite conclusion that a life of purity is heaven on earth while a life of godlessness and immorality is hell on earth. It will be an example of this verse, "Take heed! Hell will encompass the disbelievers." without doubt, if one makes the world a sample of the bounties of the hereafter, the world will not remain just the world but will become the hereafter whereby every moment will become a means of earning reward. This is why it has been mentioned in the Hadeeth, "Do not label the world as bad." this means that the world is a tilling place for the hereafter. Without this world can one make effort for and earn the hereafter. While being in this world one can earn all the varied bounties of the hereafter. Yes, if one's objective is to only enjoy the worldly bounties to the exclusion of effort for the hereafter, then this world is worthy of anger and being accursed. This is why it has appeared in this Hadeeth which is quoted in Jami ut Tirmidhi and Abu Dawood etc:

Translation: "The world and whatever it contains is worthy of being cursed except for four things:

1. The remembrance of Allaah I and a life of purity lived in the remembrance of Allaah I.
2. Those things of the world which please Allaah I like good actions, acts of worship and good character traits etc.
3. An Aalim and a life devoted to knowledge.
4. A life devoted to acquiring knowledge.

These four things are so to say, the bounties of the next world even though they are in this world. If these four things are removed from the world, it is accursed and worthy of being cursed. There is goodness in it.

THE WORLD IS THE TILLING FIELD FOR THE AAKHIRAT (HEREAFTER)

I am not saying that one must totally give up the world and adopt monasticism. No! Not in the least! Trade and commerce, earning Halaal, providing maintenance for one's family and a sound social structure as well as everything linked to acquiring are all part and parcel of Deen. If the objective of earning and doing all these things is sound and correct, it does fall within the ambit of worldly activity but are part of the hereafter and worthy of reward and recompense. **The Shariat does not want to but a ban on these activities but rather wants to correct its direction by correcting the objective with which it is done.** In this manner, one's entire life in this world can become a life in the hereafter. Even if one spends one's entire life devoted to worship, if one spends one's entire life teaching and studying, or in delivering lectures and propagating the Deen with the aim of gaining fame or wealth, these efforts will constitute the world. Yes, the only thing which cannot become good by a good intention is sin. Apart from this, all other permissible and allowed activities done with the correct intention, become a part of the hereafter. For the pious souls, this world is paradise while for the disobedient, this world is Jahannum. My objective is not a lecture but to appeal to those who have been granted sound intellect by Allaah I and who will fulfill the slightest demand of a sound intellect, whereby the reality of this world become clear to them. Allaah I has discussed and explained this reality in different approaches and amazing ways whereby He has established proofs for the people of intellect.

THE CAUSES OF ANXIETY AND THEIR CURE

The anxiety and distresses being observed in the world today are all the fruits of love for the world. If only the Muslims could understand the meaning of the Glorious Quraan and recite it with deep pondering, these realities of Allaah I would come before them. Unfortunately, these days, Muslims only have time to read the papers, listen to the radio and watch the television from which they find no respite. They consider it to be a great achievement to have listened to a radio programme which is set with an Islaamic favour. To them, this is the substance of a great lesson. If only, the Muslim's connection was directly with this message of Allaah I and that they recited with deep pondering, the position of the Muslims would be a totally different one. The Glorious Quraan is an immense bounty. It is that form of remembrance by which spiritual light is added to one's Imaan and by which the heart and soul are nourished, the mind is nurtured, one's life is rectified. The disease is present but is not treated. In fact, if the disease is considered to be sound health, how will it ever be treated? For a patient who does not subscribe to his prescribed diet, what can there be apart from destruction? The result of considering poison as a remedy is evident. We beseech Allaah I to grant the Muslims sound intellect, the ability to listen to the truth as well as the added ability to act upon it, along with the ability to derive benefit from these suggestions. Ameen!

THE TRIAL OF MATERIALISM

These days, the world has become the target of different forms of Fitnas. A great and foundational Fitna among these Fitnas is related to the stomach. **Nurturing the stomach and pampering the body has become an important objective of life.** Every individual wants a delicious morsel to go down his throat and all his efforts are for this purpose. This Fitna has become world wide, for very few individuals are able to save themselves from it. Be it a trader or

labourer, be a school teacher or college professor, be it teachers at a Deeni Madrasah or an Imam, people from all walks of life seem to be involved in this calamity. Yes, there definitely are differences of degrees. **There is no sign of character traits and virtues like abstinence and contentment, avoiding sins and sincerity, self sacrifice and putting others before oneself.**

THE RESULT OF MATERIALISM AND ITS CAUSES

It is solely due to that in spite of the excessive abundance of wealth and possessions, greed and expectation, covetousness and avarice, the desire to amass gold and to feed the stomach the entire world is burning. The smoke of anguish, agony, restlessness, a lack of peace, confusion and worry is blowing and spreading in every direction.

In reality, the cause of this worldwide Fitna that is aflame is exactly what the mercy to mankind ε has mentioned. Extreme weakness in faith in the hereafter and firm belief in the bounties of the next world has all but come to an end. The conceptualisation of material bounties has become so dominant that spiritual matters have become weak and infirm. This is the reason why the value of people, their position or lack of it, their honour and disgrace, their dominance or domination are all not measured on the scale of:

“Verily, the most honourable of you by Allaah I is the one who is most Allaah fearing.”

If this veritable flood of materialism, the first things to be swept away is faith and conviction. Thereafter, the character of people has been destroyed. This is followed by a weakness in the link with the beautiful lifestyle of Rasulullaah ε resulting in the atmosphere of good actions coming to an end. The train of social interaction and

contractual dealings has been derailed. Politics and civilisation have been destroyed. **This storm of materialism is pushing humaneness into the den of animalism.** Shifting from one extreme to the other, a lack of principles, unscrupulousness, debauchery and not being on the right path, a lack of mercy and an increase in villainy have become the order of the day.

THE CURE TO THE TRIAL OF MATERIALISM

In short, this Fitna linked to the stomach has wreaked havoc in the world. The entire world's intelligentsia appear helpless in the face of this Fitna of the stomach. They want to put an end to the results of these fearsome Fitnas but alas, they prescribe that which is the very cause of the ailment. **In reality, it is only the Ambiya who have their fingers on the pulse of mankind and it is only their prescriptions which are beneficial for this ailment.**

Hadhrat Muhammad Rasulullaah ε has diagnosed this fearsome ailment a very long time ago. He has stated:

Translation: "Upon the oath of Allaah I! I do not fear poverty for you, but I fear the increase of the world for you as was increased for those before you. You will then compete with each other in order to attain it. Thereafter, it will destroy you as it destroyed them."

This was that point of inception from which the rot in mankind began. It is to consider this world as delicate and valuable. To compete with each other in attaining supremacy. Allaah's Rasul ε did not suffice with the mere diagnosis but also furnished a concise prescriptive cure, one part of which is linked to belief and the other to action.

THE CURE LINKED TO BELIEF

The aspect linked to faith is to bear in mind its reality at all times. We are merely visitors to this world for a short time. Every comfort and pleasure here is temporary and every problem and difficulty will soon come to an end. The delicacies and passions of this world wane into insignificance in comparison to the everlasting and eternal, the non ending peace and comfort of the next world. The Glorious Quraan epitomises the invitation towards this belief. This reality has been discussed at countless places in the Quraan. Our attention has been directed towards this in eloquent, concise and comprehensive words:

"Listen attentively (for you do not attach value to the next world), in fact, you give preference to the life of the world over the next world, whereas the next world is far better and incomparable to this world."

THE ACTIVE CURE

The part of this prescription linked to action is to live in this world while remaining occupied with preparation for the life in the next world and **to also consider all things forbidden and doubtful as poisonous and to abstain from them.** One should also step away from preoccupation with delicacies and passions. Whether it be wealth and means, wife and children, family and relatives, tribe and race as inevitable necessities and focus attention towards them only to the extent of necessity. None of these should be adopted purely for the sake of living a life of luxury and comfort. Nor should luxury and comfort become the objective of one's life in the world. The statement of Rasulullaah ε is this:

Translation: “Stay away from luxury and lavishness because the servants of Allaah I are not worshippers of luxury.”

OPPOSING MEANS OF ACTION

It is truly amazing, when a doctor expresses the opinion that, milk, clarified butter, meat and rice are harmful to one’s health, then based on his opinion, one will forgo all these bounties. Yet, based on the clear teachings of the seal of Nabuwaat ε and upon the clear commands received through heavenly revelation, we cannot tolerate the giving up of even the minutest of pleasures and enjoyments. If we are to look at the standard of living of Nabi-e-Kareem ε, his family members as well as his companions τ, **we will come to realise that attachment of the heart to the bounties of this world is nothing but total madness.**

THE QUESTION OF FOOD AND TH STOMACH

The incident regarding Hadhrat Abu Hurairah τ appears in Sahih Bukhaari Shareef in which it is mentioned that he once came across some people who were eating roasted meat. They invited Hadhrat Abu Hurairah τ to join them in the meal. He refused and said to them:

Translation: “Hadhrat Muhammad ε left this world in such a condition wherein he did not even eat barley bread to his stomach fill.”

Months would pass but the home of Nabuwaat would have no lamp burning at night nor a fire lit during the day. They would live on dates and water. That too, was available at times while at other times

they did not even have that to eat. There were times when they went without food for three solid days. In order to quell the hunger and keep the back straight, stones would be tied to the stomach. It was in this state that Jihaad and battles were waged. In short, abstinence and contentment, being without food, a high degree of courage, hard working and diligent, disinclination from the pleasures of the world and dislike for it were hallmarks of his blessed life. After comparing our lives to his pure life, we should all be ashamed. **In our cases, everything revolves around food and the stomach,** whereas in his case this was never an issue of importance. It is evident that he intentionally chose this type of life so that Allaah's I proof could be complete in the cases of the generations to come. Otherwise, had Nabi ε wanted, what could he not have got from Allaah I? Yet, these chattels of the world for which we are prepared to die hold absolutely no value in the sight of Allaah I who considers it as mean and lowly. He does not wish to taint His beloved and accepted servants with it. Some Ambiya I were granted great kingdoms but this made no difference to their abstinence and contentment, their disinclination from the world and dislike for it. **Whatever was in their possession was for the benefit of other people. Nothing was for themselves.**

In short, this is the correct cure for the Fitna of the stomach which the Ambiya I and particularly the leader of the universe prescribed. If a person is able to **save** himself from the **Fitna of the stomach,** he will, Insha Allaah, **remain safe from the Fitna of carnal passions** as well, for this mischief only occurs to people whose stomachs are full. When will a hungry person be inclined in that direction? Saving oneself from these two Fitnas is termed "Taqwa" in the terminology of Islaam, upon which great glad tidings have been given. The gist of the matter is this, just as a sick person suffering from weakness is given the advice to eat light meals and it

is greatly emphasised that he should avoid entertaining his mouth with tasty foods so that he can regain a high level of healthiness. This is exactly the position of he world in the sight of Islaam.

THE TRIAL OF WESTERNIZATION

In “Majmauz Zawaahid” Hafiz Nooruddeen Haithami (A.R) has quoted a Hadeeth from “Mu`jam Tibraani’ on the authority of Asmah bin Qays, a Sahaabi:

Translation: “Nabi-e-Kareem ε used to seek protection from the Fitna of the west. He ε was asked, “Will there also be a Fitna in the west?” He ε replied, “It is very great! It is very great!”

It cannot be said with certainty what the Fitna of the west he was referring to. It could have been an indication towards the fall of Spain where Islaam was completely destroyed to such an extent that not even a Muslim by name remained in that country. The entire country was overtaken by the forces of disbelief. It could also be referring to the countries of the west, **for it is through the doors of these nations that atheism and distortion to the Deen was to enter all the Muslim countries. This Fitna is more serious and widespread than all the other Fitnas. Nonetheless, this is included in the broader meaning of the Hadeeth.**

In short, these Fitnas are spreading through the Muslim countries with great force and rapidity. Our country was safe in comparison, but through the effects of **modern education** and the efforts of the **orientalists,** the ease of **communications,** the **abundance of wealth** and riches, it will not be surprising that this country far surpasses the others in this regard.

THE TRIAL OF SCHOLARS AND AUTHORS

It is regrettable that we are passing through such an era in which the men of knowledge are not fulfilling the demands of knowledge and that **those who are not educated are interfering in matters related religious issues.** Every writer purports to being a man of religious knowledge. The Urdu translations of Kitaabs has contributed to the spread of this problem Where Urdu translations could provide an excellent means of rectification, it is regrettable that during the present times it is increasingly becoming a case of "the harm is greater than the benefit" and whose harm has far exceeded its benefits.

Where the present era is a target of different Fitnas, the Fitna of the pen is possibly taking the lead. In a Hadeeth mentioned in "Durre Manthur" quoted in "Musnad Ahmed" and in "Mustadrak Haakim" on the authority of Abdullah bin Masood τ who has mentioned that Nabi ε mentioned some **Fitnas** which will occur before Qiyaamah. One such **Fitna** mentioned was that of the **"Storm of the pen"**. In the light of this Hadeeth, every intelligent person can deduce the storm of the pen being experienced today.

In the written arena, the circle of these people is not only limited and straitened but does not even exist. By acquiring a cursory level of information through reading Urdu translations, more and more individuals now increasingly consider themselves to be the Mujtahid of the age. **Every individual approves of his own opinion, and this Fitna has gone from bad to worse.** Publishers have solely for the sake of increasing their business appointed cheaply available ignorant people who appear in the guise of the learned scholars to do the translations which has added to this Fitna. In short, it is the age of Fitna and in every direction every form of Fitna is visible. Special

institutions are necessary in order to close the doors of these Fitnas. Their foundational work will be to go through these translations as well articles which are to appear in the newspapers. The objective of magazine and periodical publishers is only business, while the objective of writers is only fame or the view is on material benefits. One among these Fitnas of the press and pen appears under the name of “Zari Islahaat” which is written in the papers with a view to rectifying problems.

Without doubt, from a Deeni point of view, this is an important issue of the times. If a correct and unified solution can be presented from an Islaamic legal perspective the doors of communism can be closed. **There are two basic methods with regard to earning. One is agriculture while the other is trade, commerce and manufacturing.** Both these are as necessary as the backbone for a person to function well. This is why the Deen of Islaam has discussed the laws pertaining to these in great detail. The details of this are present in the Quraan, Hadeeth and the Fiqh of Islaam. The need is for those whose lives are dedicated to serving the Deen and knowledge and who are thinkers, whose lives are not tainted, who are given to sincerity and taqwa, whose intellectual and ability for independent thought are widely accepted, to sit together as quickly as possible and to present a unified and a national solution. In an individual capacity, much has been written in the past fifty years. A few months ago, Madrasah Arabiya Islaamiya (Jamia Uloom Islaamia Binnouritown) gathered a few renowned individuals, but before completion, they all dispersed. The work was left incomplete. We beseech Allaah I to grant the ability to bring this work to completion as soon as possible and that it comes before the Ummah in a beautiful manner. Although the leaders today have become so bold as to institute laws with the backing of the army and in spite of the enemies of Islaam, they are free from all boundaries and limits

and go on to pass laws. Under these circumstances, where do they consider the opinions of the poor men of Deen and knowledge of Islaam worthy of any attention. Yet, there is a need at all times to request for this in the divine court of Allaah I.

ACQUIRING KNOWLEDGE WITHOUT THE COMPANY OF THE ULEMA IS A FITNA

In order to attain any form of perfection in the world, it is necessary to remain in the company of someone who has already attained that perfection. In order to learn the smallest craft or artisan ship, or even the most common tradesman ship, the guidance of an adept and expert teacher in the field is a necessarily accepted by one and all. One cannot attain expertise in any field merely through one's own intellect without a competent and qualified teacher. Be it engineering or medicine, in every field and for every occupation a teacher is required to guide the intellect. Since it is necessary to adopt the company of an expert in the sciences and arts established through human intellect, how can independence be adopted when it comes to attaining the knowledge of Nabuwwaat, the deeply rooted wisdom of the Ambiya and the realities of Shariat without a guide and teacher? It should be understood that this knowledge is beyond the bounds of the intellect and perception. It has reached the Ummah through revelation from Allaah I and it is through heavenly nurturing and divine guidance and instruction that this chain is maintained.

Then again, for attaining this divine knowledge, more than words, the spiritual attention and practical companionship of the guide and nurturer is required. More than teaching, the nurturing of the mind and thoughts along with nurturing of actions is necessary. Therefore, the longer the companionship lasts, the more perfection one will be

blessed with, the more perfect the guide and nurturer is, the one will benefit and reach perfection.

DEPENDING ON ONE'S INTELLECT AND OPINION AND ITS RESULT

Along with this, the aim and objective of prophetic knowledge is guidance and instruction of the creation of Allaah I, there is great apprehension of Shaytaan the accursed, enmity and mis-guidance. When it comes to worldly attaining perfection in worldly matters, he sits back at ease and has no need to interfere, shown any enmity. On the other hand, as soon as it is a matter of the next world, the hereafter and Deen, Shaytaan becomes restless to display his mischief. He uses his full strength through different avenues in order to transform guidance into deviation. Since Shaytaan the accursed is such an expert at trickery whereby he blends truth and falsehood in a very subtle manner as a result of which something which is outwardly good, he with respect to reality, makes it evil. Thereafter, the ploys of the Nafs of mankind are over and above this. Vanity and pride, show and love of fame, love of renown are in the very nature of mankind. These are such severe spiritual ailments which even after years of intense struggle and spiritual effort are not fully cured. This is why, in order to be safe from the ploys of Nafs and Shaytaan, a lengthy period of time in the company of some perfected soul. When the grace and bounty of Allaah I is present, one's rectification takes place. Otherwise, a person will wander aimlessly in the wilderness of knowledge and intellect. **After studying the history of the world, it becomes totally clear that all Fitnas that sprang up, came into existence due to the intelligentsia.** In the domain of knowledge, most Fitnas crept in through the avenue of knowledge. In fact many intellectuals within the fraternity of the Ulema-e-Haq, on the basis of their brilliance

adopt a stance apart from the rest of the Ummah as a result of which they fall prey to incorrect thoughts and points of view. In most of these cases, the fact of the matter has been their falling into the ailments of vanity based on their opinion and pride in their knowledge along with depending on their depth of knowledge and level of intelligence. They were not exposed to much companionship as a result of which how far they have fallen away.

During our era too, there are many examples present. Since these people definitely are intelligent, they at times say something very good or write something even better as a result of which of which Fitna spreads even more. Those individuals who hae not received much companionship and have not been favoured with depth in their knowledge, very quickly become their devotees who then subscribe to their view which varied from those of the Ummah, which are novel and unknown. Shaytaan is at all times occupied with his work. Thus, that personality who could have been an asset to the Ummah in terms of guidance counselling, becomes a means of deviation and diversion. Such personalities are to be found during every era. Imaam Ghazzali has written in The Refutation of The Philosophers:

“On seeing the correct knowledge of the Greek philosophers with respect to mathematics, engineering etc, people have become their devotees and accept all their knowledge. By subscribing to their view with respect to physics and divinity, they have gone astray.”

This is an amazing observation of Imaam Ghazzali and is totally true. In such cases, Shaytaan has an excellent opportunity to deviate people. Nonetheless, when people of such high levels of intellect, people who so adept in the field of knowledge can fall prey to such Fitnas what is the case of people whose accomplishments in the field of knowledge is very meagre but who are very adept at using

the pen but who have deprived themselves of the company of the perfected souls, who are intelligent and mentally capable, they very quickly fall prey to the dangerous ailment of vanity of the Nafs as a result of which they deride and look down upon the rest of the Ummah and laugh at the accomplishments of the pious predecessors. They fall into the deep chasm of criticism and finding fault with one and all from beginning to end as a result of which they become a means of deviation for the entire generation.

From among these type of people is a famous personality, Sayyid Abul Aala Sahib Maudoodi who from young was very quick witted and highly intelligent but was constrained as far as his means of livelihood was concerned. He was initially a worker at the newspaper “Madina” in Bijnor. Thereafter, he joined the Jamiat ul Ulema Hind’s paper entitled “Muslim” in Delhi. After this he worked for the “Al Jamiat” in Delhi which was also an organ of the Jamiat ul Ulema Hind where it was published. He wrote articles on histories which were very striking and appealing. It was here that the pen of Maudoodi Sahib was being nurtured by Moulana Ahmed Saeed Sahib. Due to his father’s demise, he was not only unable to complete his education but had to give up at the initial stages of studying the Arabic Kitaabs. Nor was he able to acquire modern education. Privately, he learnt English and developed a connection with that language. He derived much benefit from the various books, magazines and other writings of that era. His writing ability kept on improving day by day. His misfortune was his inability to acquire knowledge at a Deeni institution nor was he able to graduate at secular education. He was not exposed to the company of a reputable and accomplished Aalim either. In one article he has admitted to this fact himself which was written a long time ago before the partition of India written and published in reply to Moulana Abdul Haq Madani Muradabadi. In fact, his misfortune

was to be exposed to the company of a heretic and atheist like Niyaaz Fatehpuri. They remained friends and through this interaction with him he developed the wrong inclinations and direction. In 1933 he began publishing “Tarjuman ul Quraan” from Hyderabad on a monthly basis. His wrote articles with great fervour and in an excellent style. During those days the political situation in the country was shaky. The movement for the freedom of India was at the point of making major decisions. The best minds in India were focussed on this. The first from the group of Ulema to bring attention towards this Fitna was probably Hadhrat Moulana Sayyid Hussein Ahmed Madani Sahib (A.R) through his correspondences. Gradually, the Ulema began writing something or the other in this regard. Hadhrat Moulana Sheikh ul Hadeeth Muhammad Zakariyya Sahib studied all the writings available on the subject and wrote a booklet based on his findings but unfortunately it has not been published. One of the lecturers at Mazaahir ul Uloom, Moulana Muhammad Zakariyya Quddusi Sahib was influenced towards Maududi Sahib and keeping his rectification in mind, a letter was entitled “Fitna-e-Maududiyat” written and published in a booklet form.

THE GIST OF THE DISCUSSION

There are many things about Maudoodi Sahib which we liked and many more which are disliked. For a long while my heartfelt desire was not to criticise him and considering his novel approach it was thought that the new generation can benefit from him. Even though thee was some aspects in his writings which were intolerable but keeping Deeni expediency in mind, I kept on tolerating it and remained silent. I did not expect it reach the international proportions it has and particularly the bad effect it has had in the Arab countries. Day by day new blossoms kept on shooting out by

his masterful pen while in the same breath, he would use undesirable words with reference to the Ambiya ε and the Sahaabah τ. Eventually, it was realised that day by day his writings and publications "Tafheem ul Quraan" and "Khilaafat o Mulook" as well as in Tarjumaan ul Quraan" were the greatest Fitna of the present era even though there were a few positive and beneficial sides to them as well. Yet, it was a case of the harm being greater than the good. Conditions have now reached the stage that it would be greatly wrong to remain silent. Along with this, there was regret at the forty year of wrongful silence as well. The time has now come to study his writings and publications and fulfil the demand of the Deen with truth and fairness but also without fear of reproach.

CORRESPONDENCE OF HADHRAT SHEIKHUL HADEETH ADDRESSED TO HADHRAT BINNOURI WITH REGARD TO ENDING EVIL AND TRIALS

From Hadhrat Sheikhul Hadeeth (A.R):

Respected and venerable Hadhrat Moulana Yusuf Binnouri Sahib may your honour increase. After Masnoon Salaam:

For many years now, my thought is that the daily increasing Fitnas like disinclination from Deen, inattention towards it as well preoccupation with frivolous and vain activities among the students in Madaaris is due to the decrease in Zikrullah in these Madaaris. In fact, by and large this occupation has all but come to an end. Not only this, but an increasing dislike and distance from Zikrullah is being observed which is highly dangerous. Those Akaabireen who initiated the Darul Ulooms in India like "Darul Uloom Deoband" "Mazaahirul Uloom" and "Shaahi Masjid Moradabad" were also Imaams of Imaams in the line of Sulook (treading the path to Allaah

I. It is through their blessings that these institutions are still thriving in spite of all the opposing forces that are prevalent.

For many years now, I have been bringing this to the attention of the administration and Akaabireen of the different Madaaris both verbally and in writing. I think that if honourable people like yourself were to direct attention towards this, it will be far more effective and beneficial. To some extent, I have been successful in Mazaahirul Uloom in fulfilling my intention. As far as Darul Uloom Deoband is concerned, I have already discussed the matter with Hadhrat Qari Tayyib Sahib. Apart from this, I keep on reminding those who are connected to me and hold a position of influence at the different Madaaris. In order to save the Madaaris from the ever increasing Fitnas that keep on arising, it is very necessary to establish the atmosphere of Zikrullah at these Madaaris. The means whereby salvation form evils and Fitnas, destruction and devastation can be secured is through an abundance of Zikrullah. As soon as there remains no one to take the name of Allaah I the world will come to an end. Considering the fact that there is so much power in the name of Allaah I whereby the very existence of the world is established by it, in relation to this, the existence of the Madaaris is less than a drop in relation to an ocean. It is evident to what extent the pure name of Allaah I will play a part in their safety and prolonged existence.

During the era of the Akaabireen, the great number of Ashaab-e-Nisbat (people who enjoyed a close connection to Allaah I) in all these Madaaris is not hidden from you. Now, the dearth and lack of such people is also evident to you. In fact, if it is said that the opponents to this pure name in different guises and with different excuses are ever increasing in the Madaaris, in my experience, this will not be incorrect. This is why, it is my heartfelt desire that in

each Madrasah there should be a number of people devoted to the remembrance of Allaah I.

Even our Akaabireen were against students engaging in Zikrullah and I too am not in favour of this. Yes, those students who are close to completion or those who have already completed, those students who are connected to us or to the Akaabireen should remain in the Madaaris and the Madaaris should make some sort of arrangement for their accommodation. I too, do no approve of putting the burden of their food expenses on the Madrasah. As far as this goes, one or two among the Akaabireen of the Madrasah should take it upon themselves. Alternately, direct one's sincere friends from outside the Madrasah towards this whereby they can sponsor individuals who are engaged in Zikrullah just as was done in the case of Madrasah students in the initial stages. Yes, as far as the accommodation goes, the administration of the Madrasah should take responsibility. Such a place should be allocated where the students, people who are sleeping or those preparing their lessons will not be disturbed.

As long as this worthless one remained in Saharanpur, many such people used to stay there as my guests and whose meals were my responsibility while their accommodation was the responsibility of the Madrasah and they were accommodated in the guest quarters. These individuals kept on changing. After Fajr Namaaz, they used to gather and make Zikr at my house for at least an hour. I have heard that in my absence too, through the efforts of beloved Talha, even though the number was not the same, at least twenty to twenty five people would gather daily. In my era, the number used to reach between a hundred and a hundred and fifty. After Asr on a Jumua, the figure would be even more than two hundred, who would gather at the Madrasah Masjid. Among them were guests from out of town. Beloved Moulwi Naseeruddeen used to see to their meals from my

bookshop. Similarly, it is my heartfelt desire that a few Zaakireen remain continuously at each Madrasah through which there is great hope for salvation from Fitnas both from within and from the outside. Otherwise, the different Fitnas both from within and from the outside are ever increasing. **The further we move away from the era of the Akaabireen, the more these Fitnas will increase.**

This worthless one does not have the habit of writing nor of delivering talks. If either you or Mufti Muhammad Shafee Sahib were to write and convey what is in my heart with greater clarity and detail, its importance may become more recognised by those in the Madaaris. In the booklet by this worthless one entitled, “Fadhaail-e-Zikr” I have quoted about a hundred virtues of Zikr from Hafiz Ibn Qayyum’s book entitled “Alwaabil us Sayyib” there are many reasons mentioned therein for it serving to protect from Shaytaan. The effects of Shaytaan are the root to all Fitnas and mischief. If your respected self were to listen to this topic from “Fadhaail-e-Zikr” my above discussion will gain strength. My topic is not worthy of having effect on the people of the Madaaris. If you can put my words across in a forceful manner and send it on my or your behalf, it may have some desired effect.

You are even more aware of the initial conditions of Darul Uloom, Mazaahirul Uloom and Shaahi Masjid and by which saintly hands they were established, than me. It is only through their beeswings that these institutions are still running. This worthless one is in dire need of duaas, particularly for a good end on Imaan, for my feet are hanging in the grave.

Wassalaam

Hadhrat Sheikhul Hadeeth by the pen of Habibullah

30th November 1978 Mecca Mukarramah.

In reply, Hadhrat Moulana Binnouri Sahib (R.A.) wrote:

My venerable elder, the pride of the age, Hadhrat Sheikhul Hadeeth may Allaah I elevate your stages and grant us benefit from your blessings.

Assalaamulaikum wa Rahmatullahi Wabarakatuhu.

From the time I reached Karachi, I keep intending to write a reply but did not have the Taufeeq to do so. On the one side, the assault of occupation while on the other side, being assaulted by laziness. Allaah I has granted you the Taufeeq of having good thoughts. Every work is completed on its due time. I am deprived of this bounty, may Allaah I have mercy on me.

Beloved Muhammad Salmah handed your blessed letter to me, in fact he read it out to me apart from which I read it twice myself. I went to Darul Uloom to visit Mufti Muhammad Shafee Sahib who had taken ill. Here too, I mentioned your letter to him and he replied that he too had received a similar message. The consultative committee of the teachers of Madrasah Arabiya Islaamia was taking place and your blessed letter was read before them. In order to act upon your advice, ways and means were discussed and pondered over. The matter is completely clear. Through the blessings and noor of Zikrullah, the results that will occur are also clear. I have always been saying that along with the Madrasah, there is a need for a khanqah.

There is no need to explain the level of sincerity and the deep rooted connection with Allaah I which our Akaabireen possessed. Through

their teaching and instructing, such subtle nurturing took place and their connection with Allaah I had such an effect that a student leaving the classroom after attending a lecture seemed like a Zaakir leaving the confines of the Masjid after Itikaaf. Without doubt, the era of the perfected souls has ended. Therefore, there is a need for such ways and means. We beseech Allaah I to bring this into practice as soon as possible.

Nonetheless, a question has arisen in my mind. Attaining the knowledge of Deen and teaching the books of Deen are in the category of Zikrullah if it is done with sincerity and good intention. On the other hand, even Zikrullah done for the sake of show is not only useless but a burden on the self. If at an institution there is a class which specialises in the teaching of the Quraan where children are occupied in learning to recite and memorise the Quraan. All praise is due to Allaah I that there are such centre's of learning where innocent children and children who are far away from home are occupied for twelve hours during the night and day in the recitation of the Quraan. Their objective is very lofty and their intention is very righteous. Does this then not fall into the category of Zikrullah and can this not serve in place of the Zaakireen you suggest?

If this chain is continuous then, all praise is due to Allaah I for a very good substitute. It is evident that during the era of Nabuwaat, there was no such organised system and way. In fact, the recitation of the Glorious Quraan took place in different forms and at different times through different acts of worship and meditation. Along with this was the blessed companionship, standing up in prayers during the course of the night. If some such system can be established on a full time basis, it could possibly serve as a substitute. Yes, it is rightly accepted that such Zikr will be indirectly whereas the Zikr

which takes place in the form prescribed by the Mashaaikh or Tariqat is with intent and purpose. Perhaps here is some practical difference which can be pointed out.

Nonetheless, I am in need of further guidance. I am greatly regretful of my imperfect condition. If only a customary completion could even take place so that with the intention of imparting and deriving benefit, the widely known chain could be continued. In this way, the form of a khanqah would come into effect. It is also very clear that students, during their period of study do not incline at all towards their self rectification and spiritual nurturing. This fact is greatly distressing and hurtful. If the teachers are not possessors of this very strong spiritual connection and students too, are negligent towards their rectification, when there is no organised system of Azkaar and duaas, the period is one of Fitnas, every step of the way is a scene of "encirclement of fire with passions" there is no way out but through Zikrullah. I am greatly in need of your special attention and duaas. I regret time wasted and am apprehensive of involvement in useless discussions.

Wassalaam
Muhammad Yusuf
9th Muharramul Haraam 1396

Reply of Hadhrat Sheikhul Hadeeth (R.A.):

Respected and venerable Hadhrat Moulana Yusuf Binnouri Sahib may your honour increase. After Masnoon Salaam:

After a lengthy wait, at night after Esha on the 20th January your letter reached me. I am well aware of your numerous occupations. It is a matter of your great courage that you fulfil all such

responsibilities and tasks. Politic, academic as well as your travels. I was afraid that your letter may have gotten lost along the way. Had beloved Muhammad Salmah sent a message through someone who was coming here that you had received the letter from me, it would have led to peace of mind. Your act of reading my letter before your consultative committee was an excellent move. The least achieved is that the topic of discussion has been heard by these respected gentlemen.

May Allaah I allow the topic of discussion to penetrate the heart of someone. Approximately two years ago I received a letter from Mufti Shafee Sahib informing me that he was greatly pleased with the section dealing with teachers and workers in my Aap Beti. He also mentioned that he gathered all teachers and workers and thereafter read it out to them with great vigilance and supervision.

I have come to know from beloved Muhammad's letter that you have handed over my letter to be published in the "Bayyinaat". I remember mentioning in the letter that you should rewrite the topic in your words so that, Allaah I willing, it would be more effective. This is not being said due to any humility or artificiality, for there is no continuity in my writing nor am I skilful or cultured in my speech. What you have written regarding the Akaabireen is true word for word. I remember the features of many Akaabireen. From the era of Hadhrat Gangohi (A.R) I have had many occasions to see them. Without exaggeration, noor used to drip from them. Just by staying with them for a few days, the natures would automatically come alive with the honour of Deen and the love for Allaah I. I have seen many ignorant people who after becoming Bay`at with Hadhrat Gangohi (A.R) Never miss their Tahajjud. I have seen some ignorant people to this extent that when listening to a lecture and the

lecturer mentions something not totally right, they would come and ask, “So and so has said this and that.”

There was a village near Nagil, I do not now recall the name but a friend of mine mentioned that this incident was discussed in Aap Beti. A person who lives here and whom I used to call Shahjee, used to go and perform his Jumua Salaah in Gangoh by walking from Nagil Gangoh whether it was winter or summer or even if it was raining. After Jumua he used to attend the Majlis of Hadhrat Gangohi (A.R) And leave Gangoh after Asr reaching home only after Esha. The incident about Hadhrat Sheikhul Hind is famous. After teaching the lessons on Thursday, he would go walking to Gangoh and he would leave Gangoh either after Esha or at Tahajjud time so that he could reach Deoband in time to teach on Saturday morning. These scenes flash before the eyes and for which the mind yearns.

The question you posed is totally correct. Without doubt, the teaching of Quraan and Hadeeth is very lofty and everything is to be found in it. What can ever compare with his?

Yet, from the time of the Tabieen, there is an abundance of spiritual diseases which assail the heart. The Mashaaikh of that era focussed their attention towards the cures for those ailments just as doctors in every age have focussed on, discovered and implemented cures for the new diseases that arise. Similarly, the spiritual physicians have established cures for the rust that affects hearts and the spiritual diseases that assail them. Such individuals have also passed before my sight who used to become Sahib-e-Nisbat by the time they completed their studies. By virtue of the blessed effects of the gaze of Nabi-e-Kareem ε the dust and grime which settled on the hearts used to be wiped away. The Sahaabah-e-Kiraam τ have

acknowledged themselves that no sooner had they dusted their hands after the burial of Nabi-e-Kareem ε and they began finding a change in the condition of their hearts.

This power to affect hearts has also been found among individual in the Ummah. There were many among the people who immediately on becoming Bay'at to Sayyid Sahib (A.R) were issued with the mantle of Khilaafat. There must be even more such examples of this in your knowledge. In the case of Hadhrat Mianjee Noor Muhammad Sahib (A.R) many of the stages of those who were linked to him were completed only through the Tilaawat of the Quraan. Yet, this requires the power and perfection to deliver such effectiveness and which cannot be acquired everywhere. If this effectiveness can be found in a spiritual guide, there is no need for Zikr and Shagl. These spiritual paths are but different forms of treatment and cures just as there are different forms of treating the physical body through Allopathic medicine, Homeopathy, Unani medicine which were established through the experience of the individuals who followed those particular forms of medicine.

Similarly, the spiritual physicians also established cures to spiritual ailments either through the Quraan and Hadeeth or based on their experience. In my opinion, the Quraan and the Hadeeth are like a tonic, but one whose system is filled with toxins, needs to detoxify before the tonic will be of any benefit to him. Otherwise, this strong medication along with the weakness of his system will further aggravate his condition. You have said that you are in need of further guidance. What guidance can I furnish?

"HOW DOES ONE WHO IS LOST HIMSELF PROVIDE GUIDANCE TO OTHERS?"

Since students now (just as you too have mentioned) instead of reciting the Quraan, are occupied in vain and futile activities. In fact with some of them it reaches the stage of rejection and pride. This si why it is necessary for Hadhrat like you to establish guidelines and some programme whereby the love the Quraan and Hadeeth as well as for Allaah I can be engendered.

Previously, each individual was concerned with his own rectification and used to search for physicians to cure their spiritual ailments. Now, people have become so heedless of spiritual diseases that they do not even consider them as diseases. What can I say, I am not good at putting across what is in my mind and I consider it disrespectful to write something concerning which affects the honour of these guests of Rasulullaah ε. Other than this, all those who are in the administration Madaaris are all aware of the situation through their experience. Instead of Jamaat and Takbeer-e-Ula, students are busy with cigarettes and tea due to which they lose their Salaah with Jamaat. And to Allaah I do I complain.

You have expressed and clarified that which was in my mind. 'Imperfect' souls like yourself are far superior to 'perfect' one's like us. My objective is to direct the attention of yourself and Mufti Shafee Sahib etc. towards my meaning in this line so that this aspect also remains in your minds, for this will be far better.

My disconnected writing is not worthy of being published. If you, Hadhrat should at least direct the attention of the students attending Arabic Madrasahs towards the greatness of the Quraan and Hadeeth as well as love for them through good planning and your good opinions there is great hope for rectification to a large extent. Otherwise, you have observed that the teaching of the Quraan and Hadeeth has been met and opposed with strikes.

Wassalaam
From Hadhrat Sheikhul Hadeeth Sahib by the pen of Habibullah
20th January 1976 Madina Tayyibah

Hadhrat Binnouri's reply to this:

My venerable elder, the pride of the age, Hadhrat Sheikhul Hadeeth may Allaah I elevate your stages and grant us benefit from your blessings.

Salutations from Allaah I, blessed salutations.

Your letter has blessed honoured obliged me with its arrival. A delay in replying is as per habit. This fault has now become a habit. All praise is due to Allaah I that it is linked to the pen and not the heart. The previous letter has already been published in the Bayyinaat with a brief introduction. Where will there be blessings in our further explanation and elucidation as is present in your words?

This is why it was considered the best conceivable expediency to publish it as it is and this is why, with due respect, I was unable to fulfill your command. It is through someone's blessings that I manage to write something, otherwise, where is the Urdu language and where am I?

Very well! May Allaah I reward you with goodness for having replied in such detail whereby much is said and we as well as others are afforded the opportunity to benefit. But, my venerable elder! My objective was not in the least the spreading of the chains of Tariqat, the Azkaar, Amaal Ashghaal, Muraaqabaat and Mujaahadaat of the Mashaaikh. All praise is due to Allaah I that the heart is at ease with

regard to the need for curing spiritual ailments, and apart from these methods, there is no other way out. If there are no spiritual ailments, then the spiritual sustenance which has been enjoined by the sanctified Shariat, there is no need for further prescriptions. The objective of the doubt expressed was merely this, the blessings and Noor of Zikrullah are attained through teaching the Quraan, Hifz of the Quraan and recitation of the Quraan and that they do not provide a cure for the souls of the students. Without doubt these ailments require special treatment.

This is why the submission was for the establishment of a Khanqah alongside the institutions of teaching Deen so that those students who are qualifying can link themselves with it. So that they may even stay there for a period of time for this purpose of self rectification. Gratitude is due to Allaah I that your desire for the gathering of Zaakireen and the establishment of circles of Zikr has been focused on and will begin this week (Insha Allaah)

Some students also go on a weekly basis to Makki Masjid. From those students that will qualify this year, thirteen have made the firm intention of spending one year in Tableegh. They have had their names written already. There are many more who will be going out for forty days. Insha Allaah Ta`aala, if your duaas and attention both remain, Insha Allaah, whatever omissions have occurred will continue being compensated for. Mufti Muhammad Shafee Sahib also read out your second letter in a gathering of the teachers. They were all very pleased and are pondering over putting your advice and suggestions into action. I have in much haste and in a state of anxiety scratched a few lines so that there is no further delay.

Wassalaam

Muhammad Yusuf Binnouri
3 Safar 1396

The reply of Hadhrat Sheikhul Hadeeth (R.A.):

Respected and venerable Hadhrat Moulana Yusuf Binnouri Sahib may your honour increase.

After Masnoon Salaam:

Your letter dated 3rd Safar reached me by registered post along with the page from Bayyinat in which this worthless one's letter was published. I had written that the letter should not be published as is but that you should write the topic in detail. This is not just out of humility but the reason was my inability to write and speak well, but from your blessed letter it appears that you have published it as is due to our love for me. May Allaah I by virtue of your love make it a means of both our Deeni progress. It was also greatly pleasing that you have started a Khanqah upon the request of this worthless one. May Allaah I grant blessing in it and make it fruitful and productive. If any form of agreement or criticism has occurred regarding my topic, please inform me. Has any other Madrasah directed its attention towards this or not?

This ambition has been within the recesses of my heart for many years now and I resort to whatever means possible in order to accomplish this as well. Yet, the attention towards Zikr is diminishing all the time. Another reason for this is the fact that the Akaabireen kept students away from this line because of which there is generally not much importance attached to it which is diminishing even further. **To keep students apart from this line is in my opinion still the required course of action but the need and**

importance to establish this chain in the Madrasahs is ever increasing. Mufti Muhammad Shafee Sahib too, has agreed to establish and promised to begin this effort. It is my thought that if through your beautiful effort the line of Zikr is started in the Madrasahs, it will be the cause of many doors of Fitna being shut.

Molvi Abdur Razzack's letter arrived from Egypt from which it was learnt that he is busy with work on the "Fitna-e-Maudoodiyat" in the Arabic language. He had written a letter to Shahid in which he had asked for references from the Hadeeth and to which Shahid is replying. Kitaabs are not as readily available here as in Egypt because of which there is a delay in searching for those references. The references are all written in my manuscripts but these have been taken from Kitaabs published very long ago. It is from this that I studied and taught and it is with this that my heart is attached. My Abu Dawood is the one from which my respected father studied under Hadhrat Gangohi (A.R) In H. 12. It is a very old copy. It was from this copy that he taught and which then came to me. In spite of the later additions being very clear and detailed, my attachment is still with those Kitaabs which are very old. New Kitaabs are strange to me.

May Allaah I increase you in health and strength through His grace and bounty and take more and more work from you in keeping with His pleasure.

Wassalaam
Hadhrat Sheikhul Hadeeth by the pen of Habibullah
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[Aap beti from Volume 2 pages 414 to 434]

THE EXISTENCE OF THE TABLIGH JAMAAT TO COMBAT INTERNATIONAL TRIALS

In short, during this era, these Fitnas with regard to both knowledge and action are spreading fast in the Arab countries and with great force. Our country in comparison was fairly safe and secure. Yet, due to the effects of modern education, the ploys of the orientalists, the ease of communication as well as the abundance of wealth and riches, it is not far fetched that this country will outstrip the others.

I now want to discuss a necessary topic after which I will complete this work. I once happened to go to MAKKI Masjid in Karachi. I go there from time to time. There, the Tableeghi Hadhraat got hold of me and invited me to deliver a lecture. I wondered what I should speak about. I do not know how to lecture but on the insistence of these Hadhraat, I sat down to do so. I recited the verse:

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What happens now? Through the blessings of the Quraan, my bosom opened up and amazing points came to mind. The lecture lasted for about an hour and a half or two. I do not remember the details thereof but a few points have still in my mind. These are the points I wish to discuss now.

I said, Allaah I exalted is His remembrance is the Rabb of the universe. The wonders of His nourishing and sustaining to perfection are evident, but they are so amazing that the intellect is dumbfounded. I will leave aside the physical nurturing that takes place. Let us look at the spiritual nurturing. The era of Nabuwaat is over and the efforts of the Ulema is firstly insufficient and as much as is taking place, is not successful. There are innumerable Fitnas

causing the destruction of the new generation. The theatre, cinemas etc. were already serving as the slaughtering grounds of character but now, through the onslaught and dominance of the ill effects of irreligiousness on schools, colleges and universities is known to one and all. You read about these issues daily in the newspapers. Apart from this, the ease of transportation to and from the countries which are the centre's of shamelessness and indecency, both America and Britain as well as their literature and magazines which are so easily available has led to a long line of Fitnas.

THE SPLENDOUR OF ALLAAH'S NOURISHING AND SUSTAINING

In short, through the blessings of those Hadhraat, the entire topic has come to mind. I have great faith in the sincerity of the Tableeghi Hadhraat. Even now, I am speaking due to the sincerity of some individuals otherwise I do not know how to deliver lectures. It occurred to me that the wonders of Allaah I's sustaining and nurturing has become manifest through the Tableeghi Jamaat which Allaah I has set in motion in order to combat these international Fitnas. **This is that organisation which requires internationality. The Darul Ulooms prepare Aalims who are not sufficient for this international flood.** These people of Tableeghi conduct a single Gasht as a result of which people come flooding in after which a fair number of people are endowed with the ability to receive guidance. Some people are caught and brought from America or from London. The blessings of this work of Tableegh are before you all, which has become a means of guidance for thousands of people. Therefore, this work of Tableegh which Allaah I has set in motion is in reality one of the wonder of Allaah I's nurturing which He has manifested in the Ummah so that His proof can be completed and no one has the opportunity to say that he had

no time. Allaah I has established this work in such a way that even the busiest of people can fit into it. Through this system of Tableegh Allaah I has taught the lesson that it is our work to deliver the message. If a person knows only the Kalima, he should teach it to his brother. If another person knows some short duaa, he should teach this, for there are such people who do not even know this much. Just as Allaah I has a material system in place in the world, so too, as far as I am concerned, the Tableegh Jamaat is part of His spiritual system of nurturing and sustaining the soul and for preparing for life in the next world. This is a text on which volumes can be written as a commentary. This is why I will tell you people to form an association with this Jamaat. May Allaah I grant Taufeeq. You will bring about a revolution in the world. You will develop the ability to recognise what is incumbent upon you as well as develop the courage to tread the path of Deen. You will also acquire such pleasure, joy and happiness as is expressed in this verse of a poet:

Translation: "Upon the oath of Allaah I! You will not experience the taste of this wine until you do not see it."

If you ask me the truth, I will tell you that there is such pleasure and enjoyment in Zikrullah, such peace of mind and contentment of heart which the poor kings of the world have not got wind of yet. This is that treasure which is very rare in the world today. America and Britain are not aware what peace of mind and contentment of heart these Faqirs possess while sitting on their sackcloth. Their condition is as has been mentioned in the Quraan:

Translation: "Verily, Jahannum envelops the disbelievers."

In the next world the fire of Jahannum will envelop them, but even their life in this world is nothing less than Jahannum. As I was

saying, **Allaah I has through the Tableeghi Jamaat established the baggage of guidance.** May Allaah I grant the Taufeeq to become firm on this so that our lives can be set aright, so that our entire life can be for the sake of the next world and we can be blessed with treading the path of the Aakhirat.

FULFILLING THE OBLIGATION OF DAWAT AND TABLIGH-NEW LIFE FOR THE MUSLIMS

It is regrettable that after the initial era which was witnessed by goodness the Ummah fell very short with respect to Tableegh and now this basic function has been given up while making other things the objective. Without doubt, the ruling kings of the Islaamic empire displayed many heroic deeds and accomplished by means of the sword and spearhead, through Jihaad and waging war. As a result of this, may people entered the fold of Islaam. Yet, the efforts to spread Islaam through the basic principle shown by Islaam which is, **"Tableegh and Dawat based on character"** were very few, otherwise, the picture of the world would have been a very different one. **That Noor of Islaam which descends into hearts though Dawat and Tableegh is very strong, long lasting and full of blessings.**

On the occasion of the battle of Khaibar, the advice which Nabi-e-Kareem ε gave to Hadhrat Ali Murtadha KarramAllaahu wajhu while handing the flag of Islaam to him and which appears in the Sahih Bukhaari read as follows:

Translation: "Go with peace of mind until you come close to them and establish yourself then call them to Islaam and inform them of their duty to accept Islaam. Upon the oath of Allaah I! If Allaah I

makes the decision to guide even a single person because of you, this is better for you than red camels.”

Islaam is in reality the name of that Deen which whose very foundation is established on Dawat and Tableegh. The greatest capital of which is affection, mercy and love and whose message is peace and safety. The first fourteen years of Nabi ε’s Nabuwwaat was specific for only Dawat and Tableegh, Islaah and Tazkiyah and for entrenching Imaan on Allaah I and Imaan on the next world in the hearts of people. When the work of Dawat and Tableegh reached its final stage, when the truthfulness of Islaam and the power of its bearers characters become clear for one and all to see and in spite of which falsehood still did not shift from its obstinacy. **When all sympathetic efforts failed and the intrigue of the obstinate enemies brought the Muslims face to face with the state of helplessness, permission to wage war with the sword was given.** The command was issued to remove the thorn from their side and to cleanse the surface of Allaah I’s earth from these Fitna mongers. As such, the announcement was made:

Translation: “Now, permission to wage war has been given to these people who have been attacked by the disbelievers and upon whom oppression was meted out. Without doubt, Allaah I has complete power to make them dominant over them.”

Nonetheless, what needs to be said is that as long as the rectification of souls and the purification of hearts does not take place on the principles of the Quraan invitation, the hope of rectification is fruitless. The statement of Hadhrat Abu Bakr Siddiq τ which is commonly attributed to Imaam Malik (R.A.) is true even today in its reality:

Translation: “Even during the final era, the rectification of this Ummah will only take place on that mode and manner on which the rectification of the initial era took place.”

According to the Quraanic principle, as long as the work of inviting towards Islaam is not made common, till then the Ummah will not consider this work to be work and stand up to do it. As long as this invitation does not reach every house, there is no possibility of rectification in sight. **To infuse renewed life and renewed vigour, this is the only method.** Apart from this, even though any other methods which are adopted and lead to benefit, it will be only temporary, irregular and without any permanence.

SHORTCOMINGS IN FULFILLING THE OBLIGATION OF DAWAT AND TABLIGH

From a very long time now, there is a serious shortcoming on the part of the Ummat-e-Muhammadiyyah. The foundation of this shortcoming was laid just after the Khair ul Quroon which is “Tableegh-e-Deen”and “Dawat ila Allaah”. There is a regrettable degree of failing in this regard. Inviting towards Deen and guidance are the foundational principles of Islaam. **When such invitation is taking place and there are obstacles in its path, the time for “Jihaad” occurs and war is waged.** The people of the initial era, rather than invite with the tongue, **used to invite with their actions and behaviour. Rather than inviting with the power of speech, they invited with the power of character and Imaan. Each Sahaabi was a perfect example of Islaamic brotherhood,** Islaamic assistance and cooperation, as well as Islaamic character. Islaam spread because of the Deeni beauty and perfection of character in Nabi ε and the Sahaabah τ and not by the sword. Any historian with a sense of justice, a sound intellect and insight is not

ignorant of this fact. Had the Muslims not fallen short in this regard, the entire world may have been Muslims today. Only Allaah I knows His workings in the hidden realm. Nonetheless, there is no denying the commingling of Muslims and non believers in the world but as far as the demands of intellect and Islaamic principles are concerned, is exactly what is being discussed right now. As such, with regard to its effects, that Islaam which was spread through invitation and calling people to Islaam, has remained long lasting. This fact is also crystal clear that the countries that came under Islaamic rule during the age of Islaamic expansion which took place during the auspicious era of the Sahaabah τ are firm on Islaam till today. **On the other hand, those who became Muslims by the force of the ruler's swords are one after the other leaving the fold of Islaam.** This fact is also clear that the Imaan in the countries conquered in the initial era is strong till today even though there is imitation of the west in terms of actions and character. Contrary to this, in those countries which were conquered by the rulers of Islaam and the force of the Islaamic country's swords, there is weakness in Imaan. Even though it may outwardly seem that there is strength of action in them, after scratching the surface, one finds that there is the belief in the heart have become so completely hollow that with a single blow, it will disintegrate. The fact of the matter is that there was a high level of sincerity during the initial era. Even if they resorted to Jihaad, it was merely so that, the Deen of Allaah I may remain dominant. This is why, through their blessings, firmness in the Imaan of the Muslims can still be found. The same level of sincerity was not to be found when countries which were conquered later. In fact, in their case it was for pomp and glory and to expand the empire. This is why the same level of Deeni attraction was not to be found. What I have been trying to say is that the Ummah has fallen short in terms of inviting and calling people towards Islaam.

The situation Muslims find themselves in today is because of this shortcoming.

THE TABLEEGHI JAMAAT AND ITS SPLENDID EFFECTS

May Allaah I shower unlimited mercy upon the soul of Hadhrat Moulana Muhammad Ilyaas Sahib Khandelwi (A.R) who annihilated himself in his effort to remind the Muslims of their forgotten lesson. If anyone wants to understand the exposition of Fana fillaah, Fana fir Rasool and Fana Fish Sheikh, he should look at Hadhrat Moulana Ilyaas Sahib and observe how he had become "Fana fit Tableegh". Getting up, sitting down, sleeping and awakening, in every condition this was his sole concern. His entire life, all his thoughts and concerns, in fact, his every breathe was sacrificed for the sake of this objective. Allaah I had accepted his self sacrifice, his devotion, his putting others before himself, his sincerity and his intense effort and endeavour as a result of which its fruits and benefits have spread in all four directions around the globe. There is probably no tract on earth where his Jamaats have not reached. From Moscow, Finland and Spain to China and Japan. The invitation of these caravans is very much that of the revered Ambiya υ. They do not wait for people to come on their own and lean the Deen. Instead, they go from street to street, alley to alley, to marketplaces and shopping centres, from home to home delivering the invitation by means of words, by means of their character and by means of their actions. They be come the embodiment of Islaam from head to toe which they present in their very persons because of which the effect on people is definite.

THE EXAMPLE OF A SIMPLE AND PRACTICAL INVITATION-THE TABLEEGHI JAMAAT

Today, the Ummah is not in need of lectures and books. Much has bene done with respect to this. The need is to present a practical example. The river of eloquence and rhetoric has been flooded by the Ummah. **The need today is for inviting through simple action.** All praise is due to Allaah I that the Tableeghi Jamaat is active on this. It is a case of the physician going to the patients and does not wait for the patients to come to them in order to be treated and cured. If this method becomes commonplace and if the majority of the Ummah or at least a fair portion of it begins to fulfill this objective, there can be hope for the Ummah to gain salvation and achieve success. If the Ummah were to devote its full strength towards rectification and invitation, towards Islaah and Dawat whereby the social fabric can be rectified, it could happen that dominion too, is placed in these pious hands. Then, what used to take years to accomplish will be accomplished in minutes. The foundational principle too is the rectification of the social fabric. If society is rectified and the reins of rulership come into the hands of these rectified souls, success is definite. Otherwise, the end result of the Ummah will be exactly as is happening today. Without doubt, this will take some time, but ten or fifteen years in the rise and fall of nations is no long period in history. One sees daily the deep waters the Ummah is swept up in. There is no limit to restlessness and wonderment left to reach. Somehow or the other, an Aalim of Deen (Hadhrat Mufti Mahmood Sahib A.R) found his way to the seat of leadership but his existence was not tolerable to the Shaytaans. Allaah I alone knows how many difficulties are being created for him? How many obstacles are being put in his path? All the evil people have stoop up against him with their chest held out. In short, as long as the Islah of society does not take place, who will

be prepared to give an ear to the truth? We beseech Allaah I for His mercy.

THE HELPLESS AND DISGRACEFUL CONDITION OF THE MUSLIM UMMAH AND ITS ACTUAL CURE

The entire fabric of the Ummah has come apart. Everywhere one looks, there is nothing but restlessness. Neither do the rulers have peace nor can the ruled have a peaceful sleep. Difficulty compounded by difficulty is the fact that no one is pondering over the correct cure. **That which is poison is considered to be an antidote. The path of destruction and devastation is considered to be the path of salvation.** Those means which invite towards misfortune are considered the means of fortune. Whether it be Moscow or Washington, they are all on the path of Jahannum. No one considers the path of the leader of the world and the path of Madinah which is the path of salvation and fortune, which is the straight path, the path that leads to paradise. This is the path from which everyone flees away. Where has the intellect of the intelligentsia gone to? Why have the people of thought become so thoughtless? Ultimately, what are the lessons of history for? Why are people overlooking these realities? Can it be said that the seal of destruction and devastation has been divinely set? Has the era of elevation come to an end? Allaah I has established the bounty of Islaam as the final bounty. This is a clear and crystalized announcement has been made that apart form this, there is no relationship, no connection, no religion or school of thought which will be accepted apart from this. Salvation is to be found only through this Deen of Islaam and it is only through this Deeni connection that success and salvation can be found. Apart from this, all paths are those of wretchedness, destruction and devastation.

This eternal announcement is also being made in Allaah I's final message.

Translation: "And whoever chooses a religion apart from Islaam will most certainly not be accepted from him."

In Surah Asr, the history of the world has been made a witness and presented. Those people who do not have these four things in them, who do not have faith in Allaah I, good actions, who invite towards the truth and who are steadfast on patience, their end result is destruction. Has Pakistan and the Pakistani people not been visited by such an immense punishment, whereby, in a few moments, a population of a hundred and twenty million was reduced to a small country of fifty million? Were both countries involved in the punishment of Allaah I over the issue of Bangladesh? By giving up the treasure of Islaamic bond and brotherhood, by giving up unity, what bounty has been attained? Even before reaching the next world, disgrace and loss have been tasted. It is regrettable that this non Islaamic lesson is once more being repeated here in West Pakistan. The accursed slogans of Sindhi, Punjabi, Balochi and Pathan are being raised and sounded. The forms of inviting the wrath of Allaah I are being adopted. The false powers whose control is in the hands of foreign devils are occupied with serving additional blows to Islaam and the Muslims.

Neither is the government pondering over the correct cures for these ailments nor are the people of Deen fulfilling the demands of Deen, not even those endowed with the pen expending the power of the pen. After deep pondering it appears as if this nation's faith in the next world has either come to an end or become so weak that it is as if it were non existent. Hearts and minds have become empty of the picture of Jannah, Jahannum and the everlasting life. When this is

the disease, the love of the world and heedlessness towards the next world, it is the incumbent duty of the guiding nations to put an end to and ponder over the cures for this. Experience over the past few years has clearly shown that the means of curing that have been though up and practically implemented, were not the right steps. Newspapers were initiated, Jamaats were formed, gatherings were held, marches were organised, demonstrations were held, flags were raised, slogans were called out, elections were fought, some members were elected and reached the assembly halls, speeches were give, some laws were issued but all this served no sound purpose, producing no sound results. Monies were collected from the nation, millions were spent but if only the nation remained where it was, instead, it has regressed thousands of miles. I am not saying that these means should not be adopted and that they are totally useless and a waste of time. Yet, this much has become clear that all these steps are not the complete cure. This is not the actual cure, for this prescription has not proven to be efficacious. The disease has not been removed by these means.

THE CORRECT METHOD OF RECTIFYING THE SOCIAL ORDER

Nonetheless, along with these political means, there is a need to work on the Deeni platform as well. If your desire demands the adoption of political strategies and using political ruses and you are not prepared to give up these means even though this is our honest and genuine opinion that its reality is no more than a mirage. There are temporary and superficial benefits to this, but if in spite of knowing this, you still do not want to give it up, do not do so, **but realise that the actual and real foundational effort is reforming the social fabric.** Remind the creation of Allaah I of their forgotten lesson. Pick up the gauntlet of adopting the methods of the Ambiya

υ and those who rectify the Ummah in the light of heavenly guidance. Expend all your power, be it individual or collective on the rectification of the Ummah. Travel from home to home, from locality to locality delivering the divine invitation towards goodness. If there are gatherings, let it be for this purpose, if there is getting together, let it be on this basis. If there are publications, let it be for this work. If it be the pages of magazines, let it be for this objective. Utilise the radios full capability for this. If all this is done, there will be tremendous change of atmosphere within a few months. Nonetheless, this desire is expressed before its time. On a government level, whatever means of publishing and printing there are, should be embellished with the soul of Imaan. Let the warmth of Imaan and its Noor penetrate and let rectification take place through this. The need is for the present generation to thirst for Allaah I, their rectification take place, for it is today's generation that will become the rulers of tomorrow. **Let all forms of the media become instruments of spreading Islaam and the rectification of character.** Even if not the entire nation's, at least the majority's or a worthy and reputable minority's rectification takes place, then tomorrow, the seat of the president or prime minister, be it the diplomatic missions or embassies, the means of publication and printing, all these will be able to become the centres for the teaching of Islaam and Deen. **Now, the situation has reached such a head that the very security officers have become thieves. Those who were the guides have become the way layers on the highway.** There in no need to go into details, for the actual situation is before one and all.

The gist of the matter is that the very important cry of Deen is to stand for the sake of Allaah I, to awaken from the dream of heedlessness and to make every endeavour to deliver the ship of life to the shore of fulfilment.

This fact should also be borne in mind that all the false powers and all forms of Fitna and mischief are fast rushing forward in a storm. A weak and meagre effort is not sufficient. The Fitnas and mischief in society is spreading like the radiation after an atomic explosion. It is evident that if the response to this is at a snail's pace, what hope can there be of rectification? For the sake of Allaah I make as hasty an effort to douse this fire that caught alight, otherwise the entire nation and country will be incinerated though it's increasing flames. It has to be said with regret and a sense of wonderment that if anyone's home were to catch on fire, he immediately makes a concerted effort to douse it and does not fall short in any way. Yet, when fire has caught onto the house of Islaam, and the treasures which were amassed over centuries is about to be consumed in this conflagration, we sit back comfortably and become part of the entertainment.

A NEW INTERPRETATION OF THE TENETS OF ISLAAM-DEVIATION FROM DEEN

Just as Namaaz, Zakaat, Fasting and Haj are the basic pillars of Islaam and in the Deen of Islaam they have a special meaning and purport. Through the categorical command of the Quraan, through the actions of Rasulullaah ε and the Sahaabah τ the true and practical meaning of the above have been clarified and accepted. This is exactly how the Ummat-e-Muhammadiyah and the research scholars among the Ulema have understood and practices upon them for the past fourteen hundred years. This continuity and practical inheritance has put the stamp of veracity upon it. Now, to move away from this chain of continuity, the continuous Sharee meaning and to establish some novel interpretations or meanings to these categorical commands is clear cut deviation from Deen. Exactly in

the same way, the concepts of Kufr (disbelief), Nifaaq (hypocrisy), Irtidaad (reneging from Deen) and Fisq (sin) are all of the basic commands of Deen. All these terms have a special and definite meaning and purport. Both the Quraan and Nabi τ have categorically established what they mean and what their boundaries are. To shift these terms away from their Sharee meaning is also clear cut deviation from Deen. To now make them the basis of a new discussion and debate with regard to their meanings and implications, **to resort to novel interpretations and changes** and thereby move away from the meanings and implications accepted for the past fourteen hundred years is **open heresy and a false profession of Islaam.**

The connection of Imaan is with the conviction of the heart. There are special things which are necessary to be believed in and accepted for Imaan. The act of not accept and believe in these, is termed in the technical terminology of the Glorious Quraan as Kufr and the person not believing as a Kaafir. Just as the giving up of Salaah, Zakaat, Fasting and Haj are termed Fisq, provided the person acknowledges and believes their being incumbent but merely does not practice on them. If a person, after practising upon these factors of Salaah, Zakaat, Fasting and Haj, **shifts away from the famous and accepted meanings through the ages and furnishes some new meanings to these terms or resorts to interpretations which were not resorted to by any Aalim for the past fourteen hundred years, this act of his in the terminology of the Quraan is called Ilhaad or heresy.**

The Quraan has utilised the terms, Kufr, Nifaaq, Ilhaad and Irtidaad and as long as the Quraan remains on the surface of the earth, those words too will remain with their given meanings.

It is now the incumbent duty of the Ulema of the Ummah to show the Ummah where their use is correct and where incorrect. In other words, to show that a person or group, after fulfilling the demands of Imaan are Mumin (believers) and are called Muslims (believers). So too, those people or groups who do not complete these demands are termed Kaafir and out of the pale of Islaam. It is also the incumbent duty of the Ulema of the Ummah to establish the boundaries and limits, the details of the demands of Imaan as well as the beliefs, actions and deeds which render the commission of Kufr. To clarify that by adopting these, a Muslim is removed from Islaam. This needs to be done so that no believer is labelled a disbeliever and no disbeliever can claim to be a believer. Otherwise, if the boundaries and limits of Imaan and Kufr are not clarified and specified, the religion of Islaam will be become a childish game, and Jannah and Jahannum a mere story.

Remember, if Imaan is a specified reality then so too is Kufr. If the objective is cease using the word Kufr and not to refer to any Kaafir as a Kaafir, then do not even take the name of Islaam, do not refer to any person or nation as Mu`min or Muslims. Without night, day cannot be called day, without darkness, light cannot be called light. How then can Islaam be called Islaam without Kufr? It will also be incorrect to say this and differentiate "This government of Muslims will be a secular state, a state without Deen". In short, after ceasing to use the term Kufr and Kaafir, the claim of an "Islaamic government" will be meaningless or it will merely be an attractive lie used in order to win elections.

No matter what happens, as long as the world revolves, it is the incumbent duty of the Ulema and which will remain for them to issue rulings of Kufr on issues of Kufr. This will have to be done with complete integrity, knowledge and research after which the

label of heresy and atheism will be given to acts and beliefs of heresy and atheism. If any person or group, has shifted out of the pale of Islaam in the light of the Quraanic and Hadeeth's categorical statement and clarification, the ruling should be issued that they are out of the fold of Islaam and have no connection with the Deen, as long as the sun does not rise in the west and Qiyaamah does not come. Since the issue of Kufr and Islaam is extremely important and necessary along with being sensitive, for a person could in his fervour be carried with the flow and commit an error in his pronouncement of Kufr. **This is why, when a sizeable group among the Ulema passes a verdict, such a verdict will definitely be based on truth and will be beyond doubt and misgivings.**

Nonetheless, a Kaafir, Faasiq, Mulhid, Murtad etc. are based on Sharee commands and qualities, be it an individual or a group, it will depend on their beliefs, statements and actions and not on their persons and beings. Contrary to this, those who are sworn at, it is their persons and beings which are sworn at. Therefore, if words are used in their correct context, they are Sharee commands and to refer to it as abusive language, and to refer to enforcing those commands as being abusive and insulting is either ignorance or irreligiousness. Yes, if a person, in the state of anger or on the bases of prejudice, bigotry and enmity refers to any Muslim as a "Kaafir" this is definitely abusive. The person using this abusive language is himself a sinner and will deserve to be punished for this. If a person purposefully refers to a Muslim as a "Kaafir", he in turn will actually become a "Kaafir".

Whenever the Ulema-e-Haq refer to anyone or any group as "Kaafir", they are in reality pointing out the disbelief of that person or group in order to make the Muslims aware of their position and not to make them into disbelievers. The person himself becomes a

Kaafir when he believes, says or does something which amounts to disbelief and does not fulfill the necessary demands of Imaan. In such cases, the person or group, by his or their own choice, commit the Kufr. **To say, "What else do the Moulwis know apart from labelling people as Kaafirs," is nothing but compound ignorance or irreligiousness.**

Had the Ulema not protected the boundaries of Imaan and Islaam, the very name of Islaam would have been wiped out from the pages of existence long a go. Just as it is incumbent upon a government to enforce the boundaries it has established and in order to do so they establish a military, arm themselves with weapons in preparation and do not remain negligent towards this for even a single second, so too, **it is the responsibility of the Ulema-e-Haq to safeguard and protect the Deen of Islaam and Imaan against the onslaught of the atheists, heretics and the ignorant.** Not very long ago, when India attacked Pakistan and the government of Pakistan announced Jihad and when the Pakistani military participated in this with vim and vigour, the people of India got the opportunity to say that Pakistan is not run by an Islaamic government and that this was not an Islaamic Jihad and if it is, then India too, is Darul Islaam, just like Pakistan.

Neither are the laws of Islaam enforced there nor here. Muslims live there just as they live here. Why did India get the opportunity to say this? All this is because there in no Islaamic government in Pakistan nor is an Islaamic society present. This is such a weakness of ours on which the enemies received the opportunity to take advantage at such a delicate time. If in this country, the claimant to Nabuwwaat and those who refute the finality of Nabuwwaat, Mirza Ghoolam Ahmed Qadiani's followers, are also Muslims, if Ghoolam Ahmed Parvez and his group, the person to destroy the fourteen hundred

year old Ibaadaat and Mu`aamalaat of Islaam and who clearly refutes the existence of Jannah and Jahannum is also a Muslim, if the person who fashions the enjoined commands of the Quraan to fit the demands of the time, who regards the Sunnah of Nabi ε as a customary practice, who wants to silence the Quraan with regard to interest and declare it a permissible, is not only a Muslim but also the head of an Islaamic Research Academy, then remember that by merely writing the verses of the Quraan in gold will not safeguard the Quraan till the day of Qiyaamat. This claim is indeed a laughable matter or a ploy to fool the general masses.

Until recently these very "heretics" used to taunt the Muslims by saying, "The Glorious Quraan" was not revealed so that it could be wrapped up in silk cloth, kissed and placed on the forehead and head. It is a code of life for the Muslims to practice upon. It has been revealed in order to implement and practice upon." Why then is there such indifference towards it today? As far as they are concerned, when both parties are willing, **adultery** is not referred to as a sin. Banking **interest** is made permissible like a mother's milk and the government itself is involved in both taking and giving interest. Honourable **gambling** takes place at the **racecourse. Licenses** are being issued for importing and trading in **liquor.** Laws of **marriage, divorce** and **inheritance** are all being passed in clear contravention of the Quraan and Sunnah. What then is there to say about crimes and their punishments? In short, the Quraan has been placed upon a shelf and the "passing of laws" is now taking place. Let us not forget that the verses of the Quraan are now being written in gold and preserved. These are indeed situations which require a high level of patience. What, after all, has happened to the Muslims that the understanding of clear realities has also been snatched away? "O Allaah! Guide my nation for verily they do not know."

THE CURE TO TRIALS LINKED TO KNOWLEDGE AND ACTION

Nonetheless, it is my imperfect thought that to rectify all the practical Fitnas which are seeing the light of day, this method of Dawat and participation in it is without a doubt a very effective prescription and cure. Yes, **to combat the Ftinas related to knowledge, one needs sound and solid knowledge.** Today, the enemies of Islaam, the orientalists etc. are putting dynamite to the very foundational issues of Islaam. They are raising doubts about the divinity of the **Quraan**, creating misgivings about the **Hadeeth** of Rasulullaah ε and level objections and criticism against Islaamic Fiqh. In order to nip these Fitnas linked o knowledge, there is a need for solid knowledge of Deen, **modern Ilm-e-Kalaam (dealing with beliefs)**, modern science, general information, good planning, blooming speech and a serious and balanced mind along with a need for effort to write sound and piety based literature.

EXCESS AND EXAGGERATION BY THOSE NOT ENLIGHTENED WITH KNOWLEDGE IN THE TABLEEGHI JAMAAT

Those people who are unaware of Islaamic knowledge fix this concept in their minds that there is now no need for Madaaris nor for Khanqahs. This is exaggeration on their part. This is ignorance. The knowledge of Deen is a basis and foundation for efforts of Deen. **The Ummah can at no time ever be independent of Deeni knowledge.** Even during the era when there were not so many Fitnas, the need for expertise in the sciences of Deen and its importance could not be denied. During former eras, the leaders found very few opportunities to initiate Fitnas linked to knowledge.

Yes, Fitnas were initiated on an individual basis. It was only during the time of **Imaam Ahmed bin Hambal (R.A.)** that Ma`mun Abbas had the opportunity to initiate the Fitna of **"The created Quraan"** through his position as a ruler and after him through Ameen and Mu`tasim. Today, Fitna after Fitna is being nurtured under the leadership of Britain, America and Russia. **Such powerful nations are involved in spreading Fitnas linked to knowledge through different avenues.** Had the Ulema of the Ummah not been present and had they not been firm in their resolve, the form of Islaam would have been somewhat different today. In fact, Islaam would have been wiped off the page of existence. It is the achievement of those simple Ulema who were accustomed to sitting on sackcloth that Islaam is still present today. Whatever of Islaam is to be seen today is due to these souls who survive on dry bread. Nonetheless, bearing in mind the Fitnas linked to knowledge, the importance of serving the cause of knowledge and the Madaaris of Deen is even greater than it was ever before. Therefore, in this tumultuous age when the Islaamic beliefs have become very weak the need for protecting through knowledge of Deen is very great. In order to combat the political economics of Lenin, Karl Marx and Mao Tse Tung, requires skilful and expert Ulema. **Yes, it is also necessary for the Ulema to be well versed with modern education in order to ably combat their onslaught.** In keeping with the needs of the age, to be adorned with nurturing in modern education, to be equipped with modern information and to be well informed about the new world is extremely necessary. **If there is any complaint, it is about the dearth of sound and solid Ulema who are as rare as the philosopher's stone.**

In any event, there is a great need for scholars with deep insight and who are adept at research in order to be saved from the Fitnas linked to knowledge as well as to serve the Deen and Islaam. In order to

make this service effective, there is a dire need for the ultimate level of sincerity. The desired fruits cannot be attained merely through knowledge so long as this **knowledge** is not accompanied by **sincerity.** It is totally cleat that in order for acceptance in the court of Allaah I, sincerity is required. Along with this, for the correct fruits of knowledge to be reaped, there is no option apart from sincerity. **Thus, acceptance among the creation is also the fruit of acceptance in the court of Allaah I. What I am saying is that the work of Tableegh in its present form is without doubt a part of Deen, an important part of Deen but to consider this to be the be all and end all of Deen and that apart from this, there is no need for Deeni knowledge is completely wrong and is in fact deviation.**

A major Fitna today is that those who have knowledge are content with knowledge and teaching while those who are occupied with action and inviting consider themselves to be independent of knowledge and the Ulema. **There is a need for the Ulema to come into the arena of practice while those occupied with action need to acquire knowledge.** Together with this, the need is for **sincerity** at every step of the way. When **knowledge, action and sincerity** are all combined together, there will be excellent results and blessings. Even more than this, in spite of becoming an embodiment of sincerity there is a dire need for the bounty and grace of Allaah I. It is regrettable that in this dreadful era of materialism moral values have become eroded and all the words of Deen have been rendered without meaning as mere words. Such a severe revolution has occurred in Muslim society that all the technical terms have become mere words without reality in the lies of Muslims. What will be said by Nabi-e-Kareem ε, his Sahaabah τ and the Muslims of the initial era if they were to witness the lives of the present day Muslims in name alone?

We beseech Allaah I through His grace and bounty to keep us steadfast on true Islaam and to protect the true shape and form of Muslims, to grant us a life of Taqwa and purity along with the lofty stages of success and victory.

THE ANXIETY AND MENTAL ANGUISH OF THE NEW GENERATION

Knowledge, whether it be with respect to Deen or any worldly persuasion, it is nonetheless, a measure of achievement and a mark of distinction. The objective of knowledge is to be adorned with accomplishment and perfection as well as acquiring the legacy of humanity. With respect to subject matter, knowledge is of two types:

1. Deeni knowledge.
2. Worldly knowledge.

The actual fruits and blessings of Deeni knowledge will be manifested in the next world. As long as the rise and honour of Islaam remained in the world, its benefits were witnessed in this world. The Ulema of Deen used to be honoured with the positions of judges, chief justice, administrators of justice, and finance. Their existence was no less than a shadow of mercy for the Ummah. Due to their fear of Allaah I, love of truth and establishment of justice, an atmosphere of peace and security reigned over the social fabric of the Ummah. This just system of ruling was the cause of warding off many social ills.

As a result, for the fulfilment of Deeni positions, the Ulema of Deen were chosen and appointed. Even today, this is the case in those countries where the Islaamic system is in place to whatever extent.

When it comes to worldly knowledge which is directly linked to the worldly system like philosophy, logic, history, geography, mathematics, astronomy, accountancy, medicine and surgery etc. there were innumerable government posts.

The differentiation of knowledge between Deeni and worldly is on the basis of subject matter dealt with. This in no way means a separation between Deeni and the world. Therefore, worldly knowledge, provided it is not vain and useless and is acquired with the intention of serving the creation, reforming the means of livelihood and methods of ruling, it also becomes a means of attaining the pleasure of Allaah I indirectly. As a result, the differentiation falls away. On the contrary, if the intention for acquiring Deeni knowledge is merely to earn the world, this knowledge too, will come into the ranks of worldly knowledge, indirectly. Severe warnings against this have been sounded in the Hadeeth-e-Nabawi ε. As an example, it appears in this Hadeeth:

Translation: "That person who has acquired that knowledge through which the pleasure of Allaah I can be attained but instead, he made it a means to the chattels of this world, will be deprived of even the fragrance of Jannah on the Day of Qiyaamah."

Translation: "The person who acquired knowledge in order to oppose the Ulema or to debate with those of lesser intellect, or to attract the attention of people towards himself, Allaah I will cast such a person into the fire."

Nonetheless, such a plane is reached wherein the knowledge of Deen becomes knowledge and contrary to this, worldly knowledge can become the means of seeking the pleasure of Allaah I and the next world as a result of which, the differentiation between Deen

and the world falls away. **From this we learn that the actual basis is aim and intention. If the intention is the pleasure of Allaah, worldly knowledge also becomes an assistant and helper to Deen.** In such a case, all the branches of manufacture, trade and craftsmanship become the means of Allaah I's pleasure.

Knowledge, be it ancient or modern, be it Deeni or worldly, should all have as their objective of establishment of a pious social structure in keeping with the pleasure of Allaah I. This objective can be attained by every individual, no matter what field he is in, acquiring knowledge of Deen to the extent of necessity with respect to his given profession. If it is a Muslim trader, he should be an Aalim, be conversant with the rules and regulations of trade and commerce in Islaam. If he is an engineer, he should be an Aalim. During the rule of Hadhrat Faarooq-e-Aazam τ which was during the brilliant era of the Khilaafat-e-Raashidah, this was one law:

Translation: **"Whoever is not an expert in Deeni Masaail (laws) does not have permission to trade in our marketplace."**

Thus, even in order to earn the world, there is need for Deeni knowledge so that one can differentiate between Halaal and Haraam, permissible and impermissible. So that one does not get involved in direct interest or interest based transactions.

In short, this was one such era wherein the objective of skills, trades and accomplishments was the pleasure of Allaah I. Now, such an era as arrived wherein the objective of everything is nothing other than the world. In fact, the situation has deteriorated even further than this, **for all aspects of the world have even come to end and the only objective remains the stomach.** The highest level of an objective with regard to all types of knowledge, trade, skill and

accomplishment today have become **filling this stomach by whatever means possible.**

MODERN EDUCATION AND ITS OBJECTIVE

In the ancient terminology, only the knowledge of Deen deserved the title of knowledge. Worldly knowledge was termed as trade, skill, art or craft. In today's terminology, one who has acquired the ancient form of knowledge is termed and Aalim while one who acquires modern knowledge is called an "educated"person.

In Britain and Russia the objective of modern education is understood to develop schools, colleges and universities to produce cogs in the government machine, for in order for them to fulfill their administrative needs in these foreign countries, they need such a generation through whom their government's business could continue and flourish. They could not bring so many Englishmen from England to be able to run such a large subcontinent. There were also to rule other countries. Key positions were obviously given to their own people and thereafter those who were prepared to be their one hundred percent lackeys. For the lower positions, they had to use people from here. Apart from this, a major objective of the British was make the people of India so enamoured of the English culture and civilisation that they would appear to be English both outwardly as well as inwardly and thereby fulfill the prediction of Rabb Macaulay.

In short, this mentality to acquire education solely in order to work is the brainchild of the British. It is evident that year by year there is an increase in the pace of education while the government posts available are limited. There is no scope for increasing these in proportion to the number of people being educated. Nor is it

possible to utilise every educated person in government positions. This discussion was with regard to male students, now the trend is for females to make strides in the field of educating and they too are desirous of these positions. When the new generation finds the future to be bleak, restlessness spreads and its result becomes manifest in this lesson inducing form which was witnessed last year at the Karachi University on the occasion of awarding degrees. It was a situation wherein it became difficult for even the governor to save his honour. This is the effect of modern education and this is the behaviour of educated people. "In this is a lesson for those who have sight." This an occasion of food for thought for people of intellect and people in positions of power. **If the correct solution to the mental anguish of the new generation is not sought, the results will be even more terrifying than this.**

THE ANXIETY AND MENTAL ANGUISH OF THE NEW GENERATION

In our opinion, there are a number of causes for the anxiety and mental anguish. **The greatest of them all is the fact that there was never a need considered for Deeni environment, Deeni nurturing or Deeni thoughts and concerns in the modern educational institutions.** In fact, contrary to this, all the different ways and means of creating a disinclination form Deen. Deen has been given the name of "Mullaiyat (that which is linked to the Muallas (Ulema)" and thereby creating hatred towards it in the minds of the modernly educated individuals. Many different derogatory titles have been given to the Ulema by means of which every possible effort has been made to drop them in the sight of the "educated individuals". All the different forms of the media have been released from all limits and boundaries and thereby making them the propagators of irreligiousness. Over and above this, **there**

have been special institutions set up to propagate an irreligious mind set. These institutions have been greatly encouraged by the government. Consider now the situation of the new generation of educated people whose home environment is totally irreligious, in whose classrooms there is a dearth of Deen and who are faced with the noxious and poisonous fumes of irreligiousness on the streets, alleys and marketplaces. Deen has been scraped from each sector and wiped away. From the parents to the teachers, from the president to the orderly, the new generation has no sense of religiousness, fear of Allaah I and fear of the next life. Can one expect religiousness and a sense of nobility from that new generation who step by step follow those countries in which the commodities of sexual immorality and evils, immodesty and evil character, animalism and Satanism are to be found? Can that generation whose very nature is based on subversion ever attain any constructive achievements? Can that which is the very product of social disintegration ever contribute to the restructuring and reformation of society in any way?

Remember! No matter how many drums of educational progress one may beat, as long as the **environment** of education is not **Deeni,** as long as the lofty example of parent's, teacher's and important individual's religiousness, fear of Allaah I is not present before the new generation, they will not improve. As long as **Deeni nurturing** is not seen wherever one casts one's gaze, as long as character and good actions, as long as feelings and affections, as long as inclinations and attractions, are not rectified this problem will increase day by day. When the Islaamic ethos departs from knowledge, character is destroyed, appreciation of people takes a back seat and the objective of life becomes nothing other than animalism and nurturing the stomach, what else will materialise

from such education besides the dreadful results being observed at the moment?

What a great shame that today the entire machine of man is operating only around the stomach! The sum total of education and nurturing today is finding ways and means whereby the demands of all animalistic desires can be fulfilled even if it be at the expense of losing one's Deen, at the expense of crumbling one's character, at the expense of failing to maintain one's humanity. No matter what happens, it is fine as long as one's animalistic demands and carnal desires are fulfilled. Neither is there a connection with Deen nor a bond with character, not even the recognition and concerns of humanitarianism, no fear of Allaah I nor sound thoughts, no concern for the next life nor modesty in the face of the creation. Inna lillahi

MODERN EDUCATION AND SOME OF ITS DANGEROUS FRUITS

This modern education and un-Islaamic system of operation has given birth to accursed bigotry based on differences of language and worshipping of provinces as a result of which the eastern arm has been cut off. Even in Karachi and Sind, these dreadful spectres are raising their heads night and day. Who knows what the end result of this unfortunate nation will be? In order to value human dignity and respect as well as to recognise humaneness, there is no alternative besides the Deen. **We have repeatedly mentioned in these pages that salvation in the next world and fortune in this world can only be attained through Islaamic education and Islaamic guidance and laws.** Apart from this there is nothing but destruction upon destruction. The objective of knowledge is the upliftment of the soul and its purification, the raising of one's lifestyle and character, purity and chastity both outwardly and inwardly. **This**

can only happen when the body of knowledge has within it the soul of Deen to enlighten it. On the other hand, if you are making every effort, leaving no stone unturned in your attempts to destroy the Deen and make every effort to mock at the Deen and thereby humiliate it, you should then remain prepared for its worst possible results.

THE TRIAL OF WOMEN'S LIBERATION AND LACK OF PURDAH

Another cause of anxiety and mental anguish for the new generation is linked to the fairer sex is their insistence on an incorrect course of action. The honour and respect afforded to women has not been given to them either by any ancient civilisation nor has any modern, progressive ism even got wind thereof. Islaam has delivered all their rights to them. It has honoured them with the titles of mother, sister and daughter. Islaam has established a pure relationship between spouses wherein the guarantee of a life of peace and harmony has been made for both of them. The fulfilment of all the woman's rights and maintenance has been placed on the shoulders of the husband. She has been made the queen of the household whereby she has complete control of the affairs of running the home. She has been presented as the excellent mentor of her children. The different functions and responsibilities of man and woman have been demarcated. A just balance has been set up for both of them so that on a psychological level, they can both become the embodiment of love and sincerity. The affairs of the home have been handed to the woman so that thereby, the man can be at ease with respect to the home front. All the responsibilities outside the home are those of the man whereby the woman is set free from all those concerns. In this way, mutual appreciation and doing favours for each other will be at its climax.

A MISLEADING SLOGAN "FREEDOM OF WOMEN"

The new culture has destroyed all these expediencies and divine secrets by bandying the misleading slogan, "Freedom for women". They have removed the fairer sex from the home and disgraced her in the streets and alleys along with forcing her to walk side by side with men in the valley of thorns. **The responsibilities which rested on the shoulders of men has been forced upon women.** This was followed by the sorcery of "education for women" which cast women in the mould of modern education and culture as a result of which, higher education for women has become a fashion now. After acquiring degrees, it is now necessary for them to be given equality in employment opportunities. Initially, it was a question of placing men in positions of employ, now positions for women have been added to this.

We know very well the thought pattern which the modern mind has become habituated to due to which we do not have any hope of them listening to any advice furnished by a affectionate advisor after they have been caught up in the quagmire of tribulation. It will not be incorrect to say that modern culture has played a **bizarre joke** on **women by discounting the value of their humanity.**

PURDAH IS THE NATURAL RIGHT OF WOMEN

Purdah is the natural right of women. Whether women are at home or in the marketplace, whether they be in college or university, whether they be in the office or the courts of law, they are helpless in changing their natures. Immaterial where they are, their inner voice of conscience will force them to make purdah. It is nom cause for wonder if that irreligious nation which is blind to the nature of women and in the dark about the commands of the Creator

of nature commits the crime of ripping off the purdah of women, but for a Muslim before whom are the commands of Allaah I and His beloved Messenger ε as well as the brilliant past of their pious predecessors, it is indeed a evil for their conscience to bear the removal of their daughters and daughters in law form purdah. The very structure of women and their behaviour, their habits and characteristics, their speech and actions all cry out that she is a hidden gem and to bring this beautiful gem out in the open for one and all to see is indeed an act of great oppression.

MODERN CULTURE AND WOMEN

It is the limit of ingenious irony that women who are the epitome of chastity and purity and from whose chastity and decency even the moon is abashed, are brought out of purdah and **made the targets of filthy gazes** deriving peaceful pleasure from them and they are made to fulfill the work of being the playthings and pastime of unchaste bodies. In this new culture, women are not a house of beauty but the lamp of gatherings. Every nuance of her love and sincerity are no longer sacrificed for her husband and children. In fact, her dressing and beautification has become a means of entertainment for the entire world's pleasure. She no longer remains a sign of chastity and purity before whom the eyes of strange men are immediately lowered in her honour and respect. She has in fact become the glittering light of the marketplaces. **The situation is such that even an item which is worth two cents cannot be sold without it first being advertised with a woman's picture.** What can be more of a disgrace and defamation to womanhood? Is this the position given to women in Islaam? Is this the favour served to women by modern culture? Is this the sum total of freedom for women which was called out so loudly that the throats of the callers became hoarse in the process?

OPPRESSION OF WOMEN OR A FAVOUR?

In the sight of Islaam a woman are is such a flower which immediately withers by the hot gazes of strange men. To bring her out of purdah is an insult and disgrace to her nature. On the one side women came out of purdah and on the other side she was strapped to the yoke of worldly chattel. Be it in business, there are women, be it in the courts there are women, if one ventures into journalism, women once more, seated on the chairs of law are women, go to the assembly and you will find women. In short, what burdensome load has not been thrust upon the frail shoulders of women in the departments of trade and commerce? The question that arises is that since all this has fallen to the lot of women, what purpose does man serve. Islaam has placed all the responsibilities of earning and proving food and shelter on the shoulders of man but this cowardly man has in the imitation of the west, loaded this burden on the shoulders of women. Is there no one to ask the proclaimers of modern culture whether this is a favour done to women or gross oppression? **Women still have to see to the home, the care and nurturing of children, serve and take care of their husbands along with which she still has to grind the mill of earning a living.** It is evident that the delicate nature of women is unable to bear such a strenuous load. As a result, the responsibilities of hearth and home have been delegated to **nannies and housekeepers.** Food is purchased from restaurants as a result of which the whole system of the home has degenerated and in spite of this, women are unable to fulfill the task of earning with total peace of mind nor can they do so.

Hen again, the intermingling of sexes and being exposed to the lustful glances of wanton males has set in motion a storm of such social ills which even the pen is ashamed to jot down. This is the

reality of the false and misleading slogans of freedom for women and education for women which has turned the social fabric topsy turvy giving rise to anxiety and mental anguish.

AN IMPORTANT CAUSE OF WOMEN VENTURING FROM THEIR HOMES

A major cause of this anxiety and commotion is the fact that the youth have disinclined from and feel ashamed to take up some trade, craftsmanship and working with their hands, it is considered beyond their dignity to accept anything but the top positions of employment and this is nothing but pride, remaining without a source of income, a condition of weakness and mental disquietude. To consider any permissible means of earning as lowly is a sure sign of lack of courage. Form the Islaamic perspective, no form of permissible earning is worthy of being looked down upon as disgraceful. It appears in the Hadeeth:

Translation: "There is no food eaten by a person better than that which he earned with his hands. Allaah I's Nabi Hadhrat Dawood υ (in spite of his great kingdom) used to earn with his hands and eat."

It appears in another Hadeeth that Hadhrat Zakariyya υ was a carpenter. In short, on the one hand trade and craftsmanship is looked down upon as lowly and mean while on the other hand no attention has been paid to any project or scheme whereby means of earning can be established for the youth. As a result, the tide of idleness and unemployment has descended and the case of the modern educated youth has become a cause of concern and vexation.

If we are to find salvation from this deplorable and problematic situation, then we have to:

Firstly: We will have to make arrangements for the Deeni education and nurturing of all levels of society, particularly the youth. For this, it is necessary to create a purely Deeni atmosphere in all institutions of learning. The connection of the Ummat-e-Muslimah must be forged with the Masjid and they must be linked to the centres of Tableegh.

Secondly: The un-Islaamic mind set and propagation will have to be put to an immediate halt. If that nation who has the way of life taught and brought by Nabi ε and is still unable to solve its problems, then Allaah I will never solve any of their problems. Our brothers who are in positions of power and responsibility should remember well that leaving the shirttail of Nabi ε and adopting the teachings and of guidance of Lenin and Mao will result in nothing but disgrace and dishonour:

Translation: "Unleashed upon them is disgrace and loneliness and they are engulfed by the anger of Allaah."

Thirdly: An end will have to be put to the lack of purdah, nudity and disgraceful appearance of women in the marketplaces. Women should be educated to the extent of necessity while in purdah and they should be absolved of all responsibilities linked to the outside. If it happens that there is no one to take responsibility for the upkeep of some women, it is firstly the responsibility of the nation to utilise the national treasury in order to see to their needs. If the nation's negligence towards this is an obstacle, they should be taught some means of earning a livelihood through some home industry while in purdah whereby they can earn a living.

In short, the responsibility of earning a living should be borne only by males and if by chance which should be rarely, it falls to the lot of a woman and arrangements for this should be made behind purdah. **It is our thought that if the issue of women can be solved, half the anxiety and mental anguish will be alleviated then and there.**

Fourthly: This mentality that education is purely in order to find a job will have to be given up and that certain occupations are mean and lowly. In fact, through sound and correct schemes and projects, the individual power of the youth will have to be put to good use. We beseech Allaah I to grant sound understanding.

A HISTORY OF REFUTING THE HADEETH AND ITS CAUSES

1. FIRST CAUSE

The first Fitna which raised its head in the Ummat-e-Muhammadiyah, a reality which cannot be denied is the **Fitna of the Kharijites.** It was while combatting this Fitna that the unity of the Muslims was shred to pieces. Many of these Kharijites made loud and clear announcements of their independence form many senior illustrious Sahaabah τ. They labelled Hadhrat Uthmaan, Hadhrat Ali and those who participated in the Battle of the Camel as well as all those Sahaabah τ who acknowledged the third period of **rule as disbelievers.** The result of these charges of infidelity resulted in them not **accepting all such Ahaadeeth** narrated by them (for the first condition for the narrator of a Hadeeth is to be a Muslim and they are all disbelievers). This is how the seeds of rejection of Hadeeth were sown.

2. SECOND CAUSE

Apart from the Fitna of these Kharijites, **the Fitna of Shiasm** also reared its head. Whereas the Fitna of Shiasm was a **political ploy** (for they wanted to somehow gain control by using the name of the family of Nabi ε). It was from these Shias that different factions arose like the Sabaaies and Rafdhis which became common. Apart from Hadhrat Ali τ, his family members and a handful of other Sahaabah τ, all three former Khulefa as well as the other majority of the Sahaabah τ **were labelled as disbelievers.** The natural result of this Fitna was **their rejection of all the narrations of the Sahaabah** apart from the few they acknowledged (for they labelled them all as disbelievers).

3. THIRD CAUSE

Thereafter, in the 20th year of Hijri, the period of the intellect (worshipping the intellect) arose. As a result of this **worshipping of the intellect, the Muatazilites** were constrained to resort to interpretations (where they could not make interpretations, they were forced to reject whatever did not fit in with intellectual beliefs. During the rule of the Abbasid Khalifa Ma`moon, when the works of the Greek philosophers were being translated into Arabic and became commonly available, the Mutazilites grew greatly during his reign of power.

4. FOURTH CAUSE

When the Khawaarij and Mutazilities resorted to exaggeration and included actions in the tenets of faith, as a requirement and pillar of faith, in response, the groups called the Marjiah and the belief of

Irjiah came upon the scene. The Marjiahs resorted to such exaggeration that they clearly said:

Translation: "As long as one has faith, sin cannot cause any harm just as with Kufr, no good deed can deliver any benefit."

By means of this belief, the Marjiahs **rejected all those Ahaadeeth of Rasulullaah ε** which dealt with major sins on the commission of which warnings of punishment in Jahannum were given.

5. FIFTH CAUSE

It was during his very era that the following of the famous deviated and extremist fanatic, **Juhm bin Assafwaan ar Rasibi** who was later killed, came onto the scene. **He rejected all those Ahaadeeth comprising the attributes of Allaah** and the details with regard to their coming into existence on a daily basis and the knowledge of Allaah I with regard to actions and occurrences and accidents prior to them happening. The **Fitna of the Quraan created and Jabr or fatalism** whereby the servant is bound without any freedom of choice were some of the other Ftinas that came onto the general scene with great force. As such, they also clearly rejected the unanimously accepted belief of the Ummah that disbelievers will permanently reside in Jahannum.

In short, these Khariji, Qadri, (Muatazilite) Shiite, Marjiite and the Jahmiyah were those major factions which came into existence during the initial era of Islaam. They smashed the Islaamic beliefs to smithereens in order to support their different beliefs and rejected the appropriate Ahaadeeth which did not back their point of view. It was due to them that the Fitna of rejecting Ahaadeeth became a specific Fitna and spread like a plague as we have explained.

This is the history of the opening of the doors to rejecting the Ahaadeeth and Sunnah or its subjection to interpretations, interferences and changes based on individual opinions and its causes and means. These Kharijis, Qadris, Shias, Jahmiyahs etc were factions which did not reject all the Ahaadeeth nor was it possible for them to do so (for these very factions attempted to substantiate their beliefs by means of Ahaadeeth as a result of which they only rejected those Ahaadeeth which went against their belief system) but in the process, they sowed the seeds for such a course of action which was tread by the later heretics and hypocrites whereby they totally escaped from the Deeni beliefs and openly proclaimed their total rejection of all Ahaadeeth, thereby opening wide the doors of heresy and hypocrisy.

EFFORT AND ENDEAVOUR TO PROTECT THE HADEETH

Therefore, the wisdom of Allaah I necessitated the existence of the Aimmah-e-Deen (The Imaams of Deen) who were to protect the very fabric of Deen and ward of attacks against the Sunnah and Ahaadeeth of the guide of all Ambiya ε, and to purify the Deen from all distortion and tampering, from all changes and variations and on which the Deen is established. This is how the Aimmah-e-Ahl-e-Sunnah wal Jamaa'ah, the supporters and protectors came into the arena whereby they fulfilled their obligation to support and protect the Shariah-e-Muhammadiyah.

Hence, the very first among these supporters of the sanctified Deen to stand up in order to fulfill this obligation was the guide, Imaam Abu Hanifa (R.A.). He sacrificed himself in opposition to the Kharijites, particularly the faction called the "Izraaqtah". This

faction was the discipline of Nafi bin Azraq Kharji. Its centre was Basrah where he enjoyed much power and support. This is why history shows us that Imaam Abu Hanifa travelled from Kufa to Basrah twenty times in order to engage in debate and academic discussions with these Izraaqiyah Kharijites. This Nafi bin Azraq was the first person to call his faction "Marjiyah" just as has been explained by Ibn Abil Awaam with his authority in Manaaqib Abi Hanifa.

Imaam Shafee too, took up the gauntlet against the Marjiyah and the rejecters of Ahaadeeth and Sunnah in his writings entitled Kitaab ul Umm and Ar Risaalah in order to eradicate this belief.

Imaam Ahmed bin Hambal fulfilled the severe test of withstanding the Mutazilites in their claim that the Quraan is created and thereby fulfilled his responsibility to eradicate this false belief as well. As such the incident about the torture of Imaam Ahmed bin Hambal is well recorded in the history of Islaam as a severely tragic incident. Imaam Jalaluddeen Suyuti (R.A.) writes in his book entitled, "Miftahul Jannah fil Ehtijaaj bis Sunnah":

"This school of thought (the refutation of Hadeeth) was present in abundance during the time of the four Imaams and used to attend their lessons. The Imaams have written against them in their works and debated against them as well."

As such there are splendid instances of Imaam Abu Hanifa's achievements with respect to the protection and preservation of Hadeeth. His tireless efforts in nipping these factions like the Kharijites, Qadris, Jahmiyahs, and Mutazilites in the bud, is a reality that cannot be laid waste by history.

Similarly, Imaam Shafi's and the Muhadditheen's continued efforts to eradicate this is something which a reality which cannot be denied and for which we need to be grateful.

Imaam Ahmed (A.R) was granted the opportunity and credit for nipping in the bud the concept that the Quraan is created and for opposing the Mutazilites, the Jahmiyahs, as well as the rejecters of Allaah I's attributes through the Taufeeq of Allaah I.

Due to the rise of these Deeni dissension and deviated sects, the senior Muhadditheen as well as the Imaams of the Ahlus Sunnah Wal Jama'ah and at the head of the list, the Imaams of Hadeeth considered it necessary to write specifically in opposition to these rejecters of the Hadeeth and Sunnah. This is why the compilers of the famous and renowned books on Hadeeth like, Imaam Bukhaari, Muslim, Abu Dawood, Nisai, Ibn Majah etc. have in their famous books established special chapters dealing with and refuting the beliefs of the protagonists of these heretic, deviated, rejecters of Hadeeth by collecting Ahaadeeth in order to support this rejection.

Therefore, due to all the efforts and endeavours of the Imaams of Hadeeth and the supporting Imaams of the Sunnah both the Hadeeth and the Sunnah were protected and saved from the vile effects and endeavours of these misguided souls. So much so, Imaam Abu Ja'far Tahaawi (R.A.) penned his famous books entitled, "Mushkil ul Aathaar" and "Sharah Ma`aaniul Aathaar" specifically for this purpose and based on the demand for such a treatise as he has explained himself in these books. This is why both these books have been considered as unique and without peer in terms of discussing, explaining and elucidating the Ahaadeeth and Sunnah as well as their meanings along with replying to the doubts and misgivings of

the rejecters of Hadeeth as has been explained by Imaam Tahaawi in the introduction to Sharah Ma'aaniul Aathaar.

Translation Edited by
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(May Allaah Protect him)
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